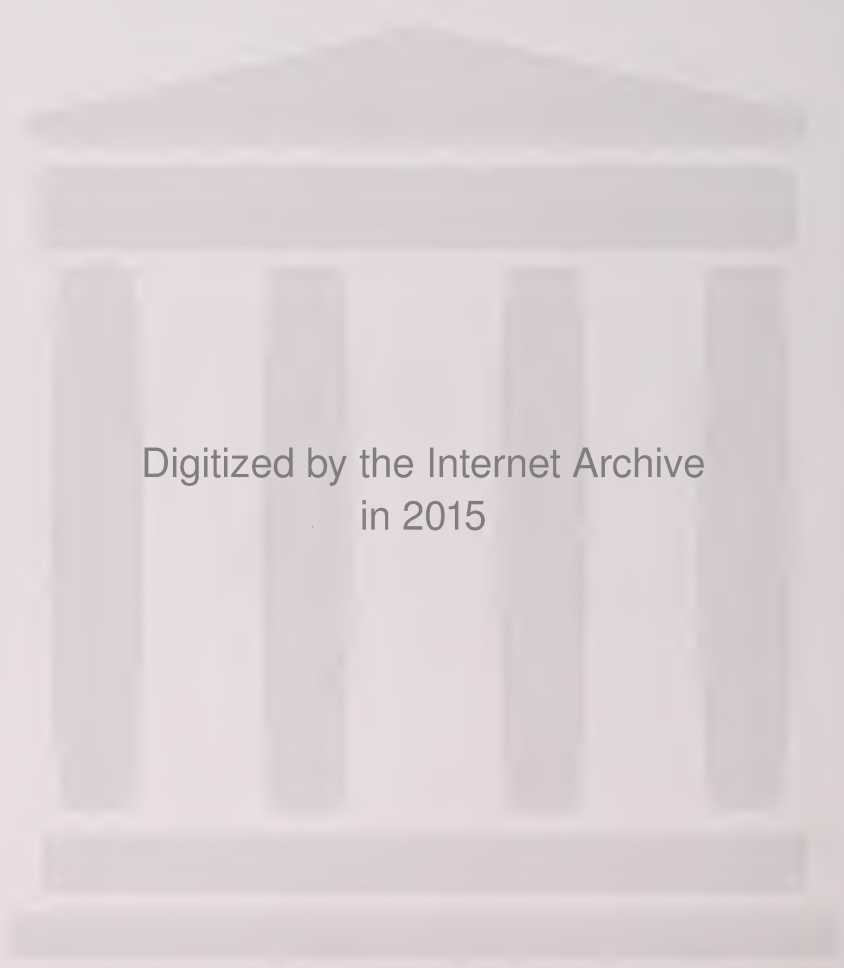
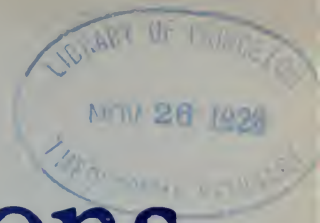




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The Outlook of Missions



VOLUME XVIII

NOVEMBER, 1926

NUMBER 11



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REV. JOHN L. GUTH, Pastor

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CONTENTS FOR NOVEMBER

THE QUIET HOUR.....	482
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GENERAL

10,000 Missionaries to America.....	483
"The Poppy Blooms Again".....	485
Religion in Practice.....	486

HOME MISSIONS

One Hundred Years of Home Missions.....	487
Notes	488
The Program of the Centennial Celebration.....	490
Greetings from the General Synod.....	491
Greetings from the Woman's Missionary Society of General Synod.....	492
The Executive Committee of the Board of Home Missions.....	493
Beginnings of the Reformed Church in the Northwest and Canada.....	494
Observations of the Treasurer.....	497
A Place to Begin a Local Church Social Service Program.....	498
Beautifying the Church Grounds.....	499
Why Home Missions?.....	500

FOREIGN MISSIONS

Perplexed But Not in Despair.....	501
Anniversaries in Sendai, Japan.....	502
In Japan	503
Agha Riza, A Converted Mullah.....	505
Toward Racial Understanding.....	506
The End of a Perfect Furlough.....	507
"Lord, to Whom Shall We Go?".....	508
International Friendships	508
The Situation in Japan.....	509
The Boys' School in Baghdad.....	513

THE WOMAN'S MISSIONARY SOCIETY

District Synodical Conventions.....	515
Echoes from the Wilson College Conference.....	519
Department of Life Members and Members in Memoriam.....	522
Everyland as a Christmas Gift.....	524
Literature Chat	525
The King's Highway.....	527
100 Per Cent Honor Roll.....	528

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The Quiet Hour

JULIA HALL BARTHOLOMEW

That I may make the voice of thanksgiving to be heard
And tell of Thy wondrous works.

—Psalm 26:7

To Thee, O Lord, our hearts, we raise
In hymns of adoration.
To Thee bring sacrifice of praise
With shouts of exultation.

—WILLIAM C. DIX.

I thank Thee, my Creator and Lord, that
Thou hast given me these joys in Thy creation,
this ecstasy over the works of Thy hands.

—JOHANN KEPLER.

Thou hast proved Thy power both over the
night and over the day. Come into my heart,
and Thy power shall be my power.

—GEORGE MATHESON.

"I fear no more. The clouded face
Of nature smiles; through all her things
Overtime and space and sense I trace
The moving of the Spirit's wings
And hear the voice of hope she sings."

Why, a man who owns a tree or a sprig of
mignonette, and knows how to think of their
loveliness, has an inner opulence that pours con-
tempt upon heaps of Godless gold.

—FREDERICK F. SHANNON.

Lead Thou us from the lower life to the
better life, that little things may lose their
power to vex us, and in the midst of the troubles
of this life we may have the peace of God
that passeth all understanding.

—GEORGE DAWSON.

Send down Thy peace, O Lord!
Earth's bitter voices drown
In one deep ocean of accord:
Thy peace, O God, send down!

—EDWARD SILL.

I would try to lead their thoughts away from
material things to the life of the spirit within
them. I would try to show them the incalcu-
lable value of their own souls to themselves.

—WALTER A. DYER.

Here is something worth thinking about.
Christ gives rest to the heart by giving burdens
to the shoulders.

—F. W. BORCHAM.

"The peak is high and flushed
At its highest with sunrise fire;
The peak is high and the stars are high,
But the thought of man is higher."

The rich Christian is God's finest masterpiece
in the world today.

—WILLIAM DEWITT HYDE.

He filleth with His fulness
All things with large increase,
He crowns the year with goodness,
With plenty and with peace.

—JOHN S. B. MONSELL.

How good is man's life, the mere living, how fit
to employ
All the mind and the heart and the senses for-
ever in joy.

—ROBERT BROWNING.

To know Thee is life, to serve Thee is
freedom, to enjoy Thee is a kingdom, to praise
Thee is the joy and happiness of the soul.

ST. AUGUSTINE.

The Prayer

O SOURCE of life and strength! many of Thy mercies do we plainly see, and we believe in a
boundless store behind. No morning stars that sing together can have deeper call than we for
grateful joy. . . . Let the time past suffice to have wrought our own will, and now make us
consecrate to Thine. Amen.

—JAMES MARTINEAU.

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THEOLOGICAL SEMINARY

The Outlook of Missions

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NOVEMBER, 1926

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

10,000 MISSIONARIES TO AMERICA!

By Ralph F. Barton, Executive Secretary Interdenominational Student Conference

TO the complacent and self-satisfied American who holds that "the United States is 98 percent all right," it may come as a shock to be told that there are within our borders 10,000 missionaries who have crossed the seas to challenge the basis of our culture, to observe the life of a supposedly "Christian" nation and, for better or for worse, to relay to their homelands a fresh understanding of just what Western Christianity is. These "missionaries" to America are the foreign students. This represents a greater group than the total of American missionaries on the mission fields supported by American mission boards.

Recognizing the great importance of relating this group of students sympathetically to the Church in America, and appreciating the real contribution they could make to the re-interpretation of the mission problem abroad, the Continuation Committee of the Interdenominational Student Conference sponsored a Conference on "World Students and the Christian Church" at Princeton, September 10-17. The hearty support and co-operation of the Mission Boards, the Student Volunteer Movement, and the Friendly Relations Committee of the Christian Association was secured. Forty foreign students were invited, representing the leading students from China, Japan, Korea, and the Philippines. With these were associated forty American students who were particularly interested in missions and twenty non-student mission experts and board secretaries. This distribution gave a balanced representation

which led to some wonderful days of fellowship.

No Issues Dodged

From the very beginning the Conference manifested an earnest spirit of wanting to go to the bottom of all questions. In this it was greatly aided by the searching study conducted by Bruce Curry on the basis of the Christian message. There was no attempt to dodge issues and the general agreement was that they must begin with a deeper personal devotion. Having gained in the opening sessions of the conference an appreciation of the cultural heritage of the various nations represented, and a determination to solve personal problems of relationships, they next set themselves to the question, as national groups, "What can we do to make Christianity more powerful in the world?"

It was remarkable to observe the similar answers which each group brought back to this query. Unanimously they agreed that there must be a progressive blurring and dimming of denominational lines and an immediate active attempt to create a spiritual unity among the churches. They were further agreed that Christianity can best be interpreted to a country by its own people so that the mission agencies must recognize the necessity for an increasing degree of control in the mission work by the nationals—even to the choice of missionaries and the control of funds. Some groups suggested that we must come to a more sympathetic understanding of other culture and other religion, instead of paint-

ing them as a black picture before our laity. Another group suggested an international center for missionary activity, in order to avoid the present superiority complex of the sending countries. The American group felt that much work must be done along the line of developing interracial amity before she could be called thoroughly Christian.

With these objectives in mind the students now addressed themselves to the qualifications necessary in a missionary to carry forth this program. The list was quite formidable, but among them were: Willingness to play second fiddle to the national workers, teachableness, sympathy, cheerfulness, refinement, culture and education, love which went deeper than pity, good health, courage, a knowledge of the country to which he is going, a sense of justice, not a narrow denominationalist, definite convictions on the great social problems, and last but not least, tact. One suggestion was that the candidate committees of the boards have nationals sit in at the time missionaries are chosen, and also that the candidate's record be looked into as to his relationships with the foreign students during the school days.

Criticism of Foreign Students

The foreign students now also welcomed criticism of their group in America—a tribute to the fine spirit of the Conference. Here we shall have to resort to an itemized catalogue:

1. An encouragement to be true to the tolerant culture of the Orient, and be fair and tolerant in their criticism of American culture. One returned missionary characterized the foreign students with showing the same spirit of unfairness which they saw so quickly in the missionaries of the older type.

2. A challenge to be true to their high Christian ideals. In groups of foreign students where Christianity is under fire there is great opportunity for a witness, even in broken English, which is often passed up.

3. The foreign students often come to

lean on America too much, and some of them stay here too long for the good of their own country.

4. They must develop a stronger sense of mission to America—throwing the weight of their experience into the un-Christianized areas of American life, doing their utmost to sympathetically interpret their own cultures to their campuses, and doing all in their power to forward the world Christian enterprise.

The climax of the conference presentation was in showing actual situations on the field and at home where goodly beginnings were actually being made on the ideal mission progress of which the students talked. Milton Stauffer, educational secretary for the Student Volunteer Movement, showed that everything we could say of missions today was both true and false, depending on the areas to which it referred. He pointed out the numerous developments toward union church enterprises abroad; the instances in which the native workers held all the more important positions; the hopeful outcome of the last executive committee meeting of the Christian Missionary Council; and the honest efforts to make Christianity indigenous. He further showed how these rapid changes on the mission fields are driving us to a new basis of giving in this country, getting away from the old "sob stuff," and to a fresh statement of our objectives and policies of our educational and medical institutions abroad. The students, eager for facts, hung on this presentation of the forward-looking aspects of the mission development, and not a few voiced their desire that we could have more such information in our colleges.

The conference closed with an impressive communion service, cementing the international, interracial, Christian fellowship of a unique group. Those who were present have the hope that this sort of thing will be duplicated on many of the great campuses of this country. We need to give our 10,000 missionaries an audience!

It is a splendid magazine and keeps me in touch with the work. May God's blessing continue with you. MISS EMMA SWEITZER, Pomona, Cal.

"THE POPPY BLOOMS AGAIN"

GILBERT KING — some of our Western constituency may remember him. He has two degrees from the University of Michigan where he specialized in economics and business administration, just prior to 1918. In 1919 he returned to China in the American Consular service. Although Gilbert King is an American citizen he was born in Peking and has spent more years in China than in America. His article by the above title in the October issue of *Asia* finds us unprepared for the statement that poppy culture is approaching to what it was before the suppression edict.

The Chinese themselves, reporting in Geneva at the annual meetings of the Opium Advisory Committee of the League of Nations, have been known to state that very little opium is grown. Mr. King's article gives us a rude awakening.

Mr. King is the manager of the Subsidiary American-Oriental Bank in Chungking, Szechuen Province — the province joining Hunan on the west. In giving the account of a trip up the Yangtze river to Wanhshien last Easter, he says, "The fields were a flaming mass of poppy that had just come into bloom. For a day and a half we steamed between poppy fields. Not less than four-fifths of the acreage were planted in opium!" In a later conversation with a leading Chungking merchant, the merchant says, "Poppy raising has increased very greatly during the past four years. Opium is now by far our largest and most important export." Mr. King says the local government officials will not admit officially that the opium trade exists for it is prohibited by the laws of the Republic of China.

In recent years the anti-opium societies, organized some years ago to create sentiment in favor of opium suppression, have become inefficient and unorganized. Since the revolution started in 1911, government officials are more interested in opium taxes than in suppression.

The following facts are mightily disheartening to everyone interested in the welfare of the Chinese. They are based on Chinese estimates. When Mr. King asked his Chinese assistant manager how

generally opium is used he replied: "Here is a list of native banks in Chungking with which we have dealings. The first one has two opium-lamps for the use of guests." Then he went down the list of names—one lamp, one, two, one, three, one. Mr. King says, "We are the only bank in town that does not provide opium for callers."

The tax on opium at Wanshien is \$800 per ton. It is estimated that an average of 500 tons of opium goes down the Yangtze river per month. In the city of Chungking from twenty-five to thirty-five percent of the population smoke opium, consuming daily three tons of the drug. In the city of 700,000 some 4,200,000 pipes of opium are smoked each day. This costs \$40,000, almost the same amount spent by the city on rice.

We recall the terrible struggle to rid the Chinese of the opium habit. It hardly seems possible that the need for revenue should overshadow all moral standards. Mr. King says, "We can hardly expect opium suppression these days, when opium means taxes, and taxes mean wealth and power. No longer do we find great zeal for public welfare among the men who have acquired influence and ascendancy. To them increased taxes mean more arms and munitions. There is no hope for an effective war on opium until self-seeking generals have been superseded by statesmen with a genuine love of country."

A bright yellow leaflet with the one word "Together" tells in a nutshell the Interdenominational Work on the Home Mission Field. The leaflet was prepared for distribution at the Exposition of Women's Arts and Industries, September 27 to October 2 in the ballroom of the Hotel Astor. In this exhibit where contacts for business activities were made, this marketplace for women's wares, the Council of Women for Home Missions and the Union Christian Colleges of the Orient took an exhibit booth. A hostess was constantly on hand to explain the posters and pictures and distribute the leaflet "Together."

RELIGION IN PRACTICE

The summer months, for many of us, is vacation time. Perhaps some were not privileged to leave home for the glorious "God's open." Yet in most of our churches there has been a letting up in our activities. But now the season of intense activity is again upon us and our missionary work deserves a flying start. We can think of no better way to stimulate missionary activity than in intensive study and practice of stewardship.

The material is abundant but we will profit by it only as we secure it, study it and act upon it.

One of the newest books, "Stewardship in the Life of Youth," defines stewardship as "Religion in practice." What better definition can we find? We used to say "Stewardship is the proper use of time, talents and possessions. Now we have come to see that it means the application of the spirit of Jesus to all forms of living—in short, it is religion in practice.

The home is calling as never before, for the application of this enlarged conception of stewardship. Here is where the first impressions are formed. Our modern life, with its frivolity and restlessness, is reminding us that the spirit of the Christ

needs a wider and deeper application to this fountain of life.

Even in our churches we have not always found the "practice of religion" a reality. We are still more concerned with forming an organization of respectably nice folks, rather than seeking and saving the lost and establishing the Kingdom of God in all the earth. The spirit of Jesus, that of ministering rather than being ministered to, will deliver us from this malignant form of heresy.

Have we practiced religion in our international relations? The God, "Who made of one blood all the nations of the earth," is still our God. And the Christ who said, "Make disciples of every nation," is still our Saviour. Only His spirit can redeem us from hate and usher in the golden age of brotherhood.

With this large conception of stewardship in our hearts, there will be little trouble in deciding what we shall do with our time, our talents and our possessions.

Therefore, to this large task we will pledge our service and bend our energies, calling upon the women of the Church to work with us as we try to answer the prayer, "Thy Kingdom come on earth."

A CALL

SOON, very soon, the song birds will go
Far to the south away from the snow.
Changes are seen, foliage all gold,
A beautiful picture to cherish, to hold.

It's sad to feel that summer is gone
With its life and warmth, its burst of song.
The birds are wise, they know 'tis true
That winter is near and there's work to do.

These changes are good, just welcome them all,
And like the birds, obey your call.
To work for the Master—the time is today—
In His Name go forward, be up and away!

ELIZABETH W. FRY.

BUDDHIST SOCIAL SERVICE

Dr. James Thayer Addison, in the *International Review of Missions* for October, surveys the flourishing social service activities of Buddhists in Japan. It is curious that Buddhism which deprecates any struggle with existence should try so hard to ameliorate social conditions. Dr. Addison says: "To the student of religion the facts bear lively witness to the truth that Buddhism can survive only through an activity in the affairs of this world which is ultimately at odds with its fundamental philosophy, and that everywhere in the Orient a vital Christianity revivifies whatever it touches."

Buddhism has preached benevolence and compassion for nearly twenty-five hundred years but not until the impact of modern Christianity did social service become an accepted form of religious activity.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

ONE HUNDRED YEARS OF HOME MISSIONS

THE Board of Home Missions is this year celebrating the one hundredth anniversary of its organization. On September 28, 1826, during the meeting of the Synod at Frederick, Md., The American Missionary Society of the German Reformed Church was organized. The necessity for it grew out of the conditions which prevailed at that time. It was a period of beginnings. The earliest Reformed Congregation had been founded in this country a century before this, but they were a feeble and faltering folk. Almost an entire century had passed before the early pioneers of our faith penetrated the wilderness beyond the Allegheny Mountains. In 1747, Michael Schlatter who had recently come from Holland gathered the scattered congregations into an organization known as the *Coetus*. This body had certain ecclesiastical functions, but had to make its reports to the Synod in Holland and was somewhat limited in its scope and power. Consequently in 1793 the *Coetus* resolved to become a separate and independent body and constituted itself into a Synod. But its principal function was confined practically to the ordination and installation of ministers. It had no Boards or agencies for the carrying forward of its work. There were no educational institutions, no publications, no definite constructive program. There was, however, a disposition to follow families of the Reformed faith into other parts of the country and provide them with preachers and teachers. As the number of Reformed communities multiplied, the need for preachers increased. The Synod at Frederick in 1813 passed the following resolution: "That in future all young men who are licensed shall, prior to taking charge of congregations, make a missionary tour to distant destitute regions

and devote to this important and necessary work as a missionary a period of two or three months." Collections were also to be lifted in every congregation to defray the traveling expenses of the missionaries. Mr. Samuel Helfenstein was appointed Treasurer and he was instructed to loan the money at interest on good security which was not needed. In 1819, the Synod appointed a missionary committee to examine into the fitness of those who wanted to be missionaries, to direct them where to work, to pay their traveling expenses and to give Synod a summary of their reports. The first committee consisted of Revs. Lewis Mayer, Jonathan Helfenstein, James Ross Reily and F. Rahauser. In the meantime calls came from all parts of the country and there were no men and no money.

The need for men was sought to be met by the establishment of a Theological Seminary in 1825 and that of money by the organization of the American Missionary Society of the German Reformed Church in 1826. This later also included the work of beneficiary education and the publication interests of the Church. The Society adopted a Constitution and By-Laws. Any person paying one dollar annually *in advance* was entitled to membership, anyone paying two dollars was entitled to membership and its publication, \$25.00 entitled to life membership, \$100.00 a manager for life, \$200.00 entitled to Vice-Presidency for life. Out of the members of the Society a Board of Managers of 24 persons was elected which transacted the real business of the Society. There were likewise Auxiliary Societies. The first was organized in Frederick in May, 1827, composed of "females." The second in July in Germantown, also composed of "females," and the third in Philadelphia, composed of "males and females." At the same

time the Board deemed it expedient to issue a periodical publication which was called "The Religious and Missionary Magazine of the German Reformed Church." The Board at its first meeting appointed three Executive Committees—The Philadelphia Committee, the Carlisle Committee and the Frederick Committee. Each of the said Committees shall have power to employ missionaries to the amount of moneys appropriated for specific purposes. Any Auxiliary Society on payment of \$35.00 had the privilege of designating where the missionary should labor. One would have supposed that the whole Church would become enthusiastically interested in this new organization and support it heartily, but, alas, in 1829, prejudices against the Society began to develop, as also against the Theological Seminary, and the causes of missions and education of men for the ministry were made to suffer. Impelled by these and other motives, in 1832 the Synod resolved to change the organization and elected a Board of Missions composed of 18 members representing all the Classes. But even this did not solve the problem. The real reason was a lack of missionary spirit in the hearts of pastors and people. In 1837, an agent was appointed to go through the Church and awaken an interest in the cause. The

result was that in that year the income was \$675.00. In 1841, there were only three missionaries in the field and the Board received only \$306.00 while its outlay was \$736.00, thus creating a debt, (the first but not the last) of \$430.00.

In 1844 we find the first trace of an apportionment when \$700.00 was apportioned upon the ten Classes to meet the debt of the Board; it owed this money to five missionaries and had only one in its employ. In 1845 it had no missionary and received little money. The reason for it being that the Classes did all the missionary work within their own bounds and kept their money for this purpose. In the meantime, however, the Ohio Synod, which was organized in 1824, had erected a Board of Missions somewhat on the pattern of that of the Mother Synod. Things went on very much in the same way until in 1863 when the General Synod was established, it elected a Board of Home Missions and recommended that the work of the two Synods be merged into the one Board. The consolidation of the two Boards was effected in Philadelphia in November, 1865, with a total of 71 missions on its roll, thirty of which were German.

Such is a brief outline of the early history of our Home Mission work. It was a work of faith amid many difficulties and obstacles.

NOTES

AT each of the Synods this fall a conference covering an entire half day was held with the Home Missionaries, when the following program was discussed—visitation methods of evangelism; local church advertising; young people's work; the relation of Home Mission churches to the Board of Home Missions; an adequate program for a Mission church. These conferences proved exceedingly helpful in enabling the Missionaries to become acquainted with each other and in facing their mutual problems as well as assisting each other in the solution of the same.

Grace Mission, Buffalo, N. Y., Rev. J. Wallace Neville, pastor, and Miss Kathryn Allebach, Deaconess, has a unique organization called "The Young Married People." This group is composed of thirty-five couples under thirty years of age. Their attendance and enthusiasm is growing and they are preparing themselves for inspiring service in all department of the church life. The summer activities of Grace Church have been many. The Daily Vacation Bible School was most successful. The Young People's Society carried through a special program of Summer Outings and

Evening Vesper Services by the Lakes and in the Parks with an enthusiasm equal to the best. One of these young people, Miss Eleanor Christ, has enrolled in the Philadelphia Training School for Christian Workers.

* * *

On Sunday, October 3rd, Grace Mission, Detroit, Michigan, Rev. C. A. Albright, pastor, celebrated its Thirtieth Anniversary, also the closing of a \$6000 campaign and mortgage burning. Rev. C. E. Miller, D.D., LL.D., President of the Board of Home Missions, preached the sermon, and Mr. J. S. Wise, Treasurer of the Board, had charge of the mortgage burning, at the morning service. At the evening service the sermon was preached by Rev. John C. Horning, D.D., Superintendent of the Department of the Central West. This church was organized by Rev. C. W. Brugh, under the Direction of the Board of Home Missions, September 28, 1896, with 9 charter members, in a small frame church. After two relocations the present church, costing about \$30,000 was dedicated June 2, 1918. The present membership is 300, but during the thirty years Grace Mission has had 882 members. The community has always been a moving community, so that it is safe to say that this Mission has ministered in some way to thousands.

* * *

On October 10th, the Evangelical Reformed Church, Bellerose, Long Island,

N. Y., was dedicated. Addresses were delivered by Rev. James M. Mullan, Superintendent of the Department of the East; Mr. J. S. Wise, Treasurer, and Rev. Jacob Schmitt, D.D., a member of the Board. Others who took part in the service were Rev. Mr. Bode, Dr. Paul H. Land, and Rev. W. Walenta. The Ottilie Orphans' Home Band of Jamaica, Long Island, furnished the music. This new Mission is meeting a great need in this Bellerose Community.

On October 3rd, the Mission at Oskaloosa, Iowa, of which Rev. L. S. Faust is the pastor, had a great Red Letter Day when it celebrated the Twentieth Anniversary of the Church, the Ninth Anniversary of the present pastorate and the clearing of all debt.

* * *

September and October seemed to be months of Anniversaries among our Missions, and one of those was the Twenty-Fifth Anniversary of Ohmer Park Mission, Dayton, Ohio, of which Rev. H. J. Miller is the pastor, which was celebrated on September 26th.

* * *

On Sunday, October 17th, the beautiful new church for St. Peter's, Lancaster, Pa., of which Rev. Charles D. Spotts is the pastor, was dedicated, as was also, on the same day the fine new church for Grace, Bethlehem, Pa., of which Rev. T. C. Brown is the pastor. The Board was represented at both services by Superintendent James M. Mullan and Treasurer J. S. Wise.



YOUNG
PEOPLE'S
SOCIETY,
GRACE
CHURCH,
BUFFALO,
N. Y.
REV.
J. W. NEVILLE,
PASTOR

THE PROGRAM OF THE CENTENNIAL CELEBRATION

On Friday, October 15th, 1926, a celebration of the One Hundredth Anniversary of the Board of Home Missions was held in Miller Hall, Schaff Building, Philadelphia. The program was as follows:

TEN O'CLOCK

REMEMBERING THE PAST

Rev. Charles B. Schneder, D.D., Vice-President, Presiding

Hymn

"O God, Our Help in Ages Past"

Prayer Rev. Charles B. Alspach, D.D.

Introductory Remarks

Rev. Charles E. Miller, D.D., LL.D.,
President

"Calling the Generations from the
"Beginning"

Beginnings in the East

Superintendent James M. Mullan

Beginnings in the Central West

Superintendent John C. Horning, D.D.

Beginnings in the Northwest and in
Canada

Superintendent Theodore P.
Bolliger, D.D.

Hymn

"O God, Beneath Thy Guiding Hand"

Beginnings of Church-building Funds

Superintendent Joseph S. Wise,
Treasurer of the Board

Beginnings of Our Country Work

Superintendent Ralph S. Adams

The Place of Missionary Education

Rev. A. V. Casselman, D.D., Secretary

Past and Present Policies in Home

Mission Work

Rev. Charles E. Schaeffer, D.D.,
General Secretary

Hymn—"Faith of Our Fathers"

Prayer

Rev. George W. Richards, D.D., LL.D.

TWO-THIRTY O'CLOCK

"OUR FELLOWSHIP IN THE GOSPEL"

Rev. Frederick C. Seitz, D.D., Recording
Secretary, Presiding

Hymn

"O Master, Let Me Walk With Thee"

Prayer

Rev. Elam J. Snyder,
President Philadelphia Classis

Greetings—

The General Synod

Rev. Allen R. Bartholomew, D.D.,
President

The Board of Ministerial Relief

Rev. J. Rauch Stein, D.D.

The Board of Foreign Missions

Rev. Albert S. Bromer, Treasurer

*The Publication and Sunday School
Board*

Rev. Paul S. Leinbach, D.D., Litt.D.,
Secretary and Editor

*The Woman's Missionary Society
of General Synod*

Miss Carrie M. Kerschner,
Executive Secretary

The Board of Christian Education

Rev. Theodore F. Herman, D.D.,
President

*The Executive Committee of the
General Synod*

Rev. W. E. Lampe, Ph.D.,
Executive Secretary

Hymn

"Go, Heralds of Salvation, Forth"

The Philadelphia Federation of Churches

Rev. E. A. E. Palmquist, D.D.,
Secretary

The Home Missions Council

Rev. Charles E. Vermilye, D.D.,
Executive Secretary

The Baptist Home Missionary Society

Rev. Charles L. White, D.D., Secretary

Prayer

Rev. E. Wilbur Kriebel

"Our father's God! from out whose hand
The centuries fall like grains of sand,
We thank Thee for the era done,
And trust Thee for the opening one!"

EIGHT O'CLOCK

FACING THE FUTURE

Rev. Charles E. Schaeffer, D.D.,
Presiding

Hymn

"Where Cross the Crowded Ways
of Life"

Prayer

Rev. W. F. DeLong, D.D.,
Field Secretary

Selection

Quartette of Christ Reformed
Church, Philadelphia

Address

Mrs. John Ferguson, President
Council of Women for Home Missions
Selection

Quartette of Christ Reformed
Church, Philadelphia

Address

Rev. John M. Moore, D.D., Asso-
ciate Secretary the Federal Council
of the Churches of Christ in America

Hymn—"Lead On, O King Eternal"

Prayer Rev. A. E. Dahlman, D.D.

The Lord's Prayer

Benediction

GREETINGS FROM THE GENERAL SYNOD

By Allen R. Bartholomew, President

HOW can I, as President of the General Synod, in a brief message properly convey to you, my brethren of the Board of Home Missions the greetings of the entire Reformed Church! My heart beats with joy and gratitude as I stand in your presence on this anniversary occasion, and I know the whole denomination rejoices in the achievements of the past one hundred years.

A Century of Home Missions! How the very mention of these words should stir our souls with holy emotions! Do they not challenge us to inquire of the former age, and prepare to the search of our fathers? Surely we had a humble beginning, as a Church, in the new world. Then the ministers were few, and the membership small and poor. No wonder they clung so long to the law of self-preservation before they seriously thought of Church extension. It is only too true that fortune and fame our pioneer fathers had none, but they had faith in God. Men of faith and hope will always triumph in the end. They believe a thing possible because they hope for it, and they believe it attainable because they desire it. It was this faith that enabled our pious ancestors to set up the banners of our Church in the young Republic and how well they did their work will be the duty of these anniversary services to proclaim to the world in no uncertain tones.

As we think of the first half century of

Home Missions, we cannot fail but see that the work did not grip the minds and hearts of our pastors and people. And there may have been good reasons for it. Before the Church in any age can spread out and extend its borders, the spirit of evangelism, or a passion for souls must take possession of pastors and people. What is the work of Christian Missions, if not the fruit of faith and the flower of love? It is the expulsive power of the Christ-life in the soul. It is the outward sign of the spiritual zeal within. For this reason I believe the finest history of a denomination is its missionary record.

One of the burning questions, as I see it, with our Board of Home Missions, today, is how to strengthen the stakes in the homeland. The one obstacle in the way has always been a lack of workers and sufficient funds to support the work. If our members will study the present condition of the work, and then look upon the fields that invite the reaper's toil, they will see that we have occupied only a small section of this vast country.

There are any number of phases of home missionary activity that our Church has never been able to touch, in fact, few of our people have ever thought of them as a part of their obligation in winning America for Christ. All these needs may be outside the vision of our responsibility, but they must be a constant challenge to our Christian patriotism. There never was a time when a

great program for Home Missions would count for so much as now.

While the praises of the Board of Home Missions, with its capable and faithful working force, will be loudly sung at these inspiring services, and justly so, let us not forget that mere congratulations, will build no new churches, nor pay the meagre salaries of the missionaries. The time has come when we, as a Church, must awake, arise, shine and actively carry on this great work of building the kingdom of God into the heart of the nation. The work of Home Missions lies at the very basis of the growth of the Church. Foolish indeed will it be to extend our borders across the seas unless we sow the seed of Faith in the hearts all around us.

Unless we are *home makers*, in the true sense of the word, we will become *nation breakers*. God forbid that in our zeal to spread abroad the saving truths of the Gospel we should lose sight of the

vast field at our very doors, in the homeland. For her own sake, and for the world's sake, America must see to it that her national life is in full accord with the spirit and teachings of Jesus. Our unfair trade relations, our selfish exclusion laws, our unkind treatment of the strangers within our gates, all these unholy and ungracious influences help to retard the progress of the Kingdom. To correct these wrongs, and to restore the reign of love and peace in human hearts, this is the burden of our task as a Church of the living God, and may grace be given us to serve Him faithfully to the end. Brethren, pray with me:

"Our Saviour-King defend us, and guide
where we shall go;

Forth with the message send us, Thy love
and light to show;

Till, fired with true devotion, enkindled
by Thy word,

From ocean unto ocean, our land shall
own Thee Lord."

GREETINGS FROM THE WOMAN'S MISSIONARY SOCIETY OF GENERAL SYNOD

PRESENTED BY MISS CARRIE M. KERSCHNER, *Executive Secretary*

IF we were permitted it would be interesting to trace the gains of the past century in the agricultural world, in the realm of industry, in education, in modes of travel, in ways of living, in dress, yea even in things spiritual. We hear and read the pessimistic words that the world is growing worse instead of better, and that "the old town ain't what it used to be." But who would want to return to the days of the oxen and cart, the days of the spinning wheel; to the day when ink was made by scraping the soot from the bottom of the cook pot and when shingles were used for paper and a goose wing furnished the quill for writing; when it took two days to go from Philadelphia to New York, instead of two hours, and the driver of the stage coach, with the reins around his neck, knitted mittens to while away the time. Who wants to return to the days of the tallow candle and log cabin, romantic as they may have been; to the days of the open

saloon, the hoop skirt and the dyeing of the wool for men's garments with the hulls of walnut shells, or to the days of the circuit rider, who was about the only man who owned many books? Someone has truly said that, "the best medicine for the pessimist is a large dose of the history of yesterday." The olden times are most interesting to recall; we heard with interest the struggles and achievements of the men who had the courage to organize a Board of Home Missions. The lesson of one hundred years ago is a lesson of courage, of faith in God, of confidence in institutions and devotion to the principles for which our fathers lived and died. We respect and revere them for their efforts. While conditions in the world today are not what we might wish, we are, nevertheless, living in a golden age of opportunity—an age which, with the gains that have been made in the last one hundred years, requires just as much courage and an

even greater faith in men and God so that the great purpose for which your present Board of Home Missions is organized may be achieved, so that every last man, woman and child in this grand old America in which we live may be brought to realize the fatherhood of God and the brotherhood of man. The Woman's Missionary Society of General

Synod during the forty years of its existence, has been glad to have a small share in the work of the Board of Home Missions and in the opportunities of the present and the challenge of the future I feel certain you can rely on the loyal support of the organization whose hearty greetings and good wishes I bring to you today.

THE EXECUTIVE COMMITTEE OF THE BOARD OF HOME MISSIONS

THE Executive Committee of the Board of Home Missions met at headquarters on Thursday, October 14th. All the members were present, as were also all the Secretaries and Superintendents, except the Superintendent of the Department of the Pacific Coast. The meeting coming between the annual meeting in July and the semi-annual meeting next January, the business was chiefly of a routine order. A number of items of Unfinished Business required attention. The following resignations were received—Rev. E. F. Menger, Fremont, Wis.; Rev. Paul A. Olm, Marengo, Ia.; Rev. S. U. Wauguman, Yukon, Pa.; Rev. F. R. Casselman, Winchester, Va.; Rev. H. H. Price, Dewey Ave., Rochester, N. Y.; Rev. E. T. Rhodes, St. Stephen's, York, Pa.; Rev. Aaron Tosh, Roanoke, Va.; Rev. J. Hanko, Hungarian, Columbus, O.; Rev. A. Csutoros, Westside, Cleveland, O.; Rev. B. Hospodar, Tonawanda, N. Y.; Rev. Joseph Urban, Fairfield, Conn.

The following were commissioned—Rev. J. M. Newgard, Wilton Junction, Iowa; Rev. Clarence Woods, Wilson Ave., Columbus, Ohio; Rev. Wm. A. Grether, Silver Creek, Ill.; Rev. Perry H. Baumann, Memorial, Toledo, O.; Rev. E. F. Menger, Humbird, Wis.; Rev. Julius Hanko, Hungarian, Westside, Chicago, Ill.; Rev. A. Csutoros, Hungarian, Columbus, O.; Rev. Paul A. Olm, Waubeka-Farmington, Wis.

The Treasurer presented his report which showed net receipts in the General Fund of \$33,288.10 for the quarter, with net expenditures of \$83,843.61. In the Church-building Fund Department the net receipts amounted to \$4,601.20 with net expenditures of \$65,722.22. Atten-

tion is called to the serious drop in the receipts in the Church-building Fund Department over those of a year ago during the same period, when they amounted to \$50,702.26. This matter gave the Executive Committee no little concern and caused it to hesitate to launch out upon any new enterprises.

There were only two new points enrolled: Highmore-Wessington Springs, S. D., and Waukeka-Farmington, Wis., both in the Department of the Northwest.

The Church-building Department presented a great many items for consideration. At present it seems as if the principal work of the Board was that of building churches. At least 31 different requests came before the Board to assist in financing church building operations. The Board was in a position to grant only a limited number of these. If the Forward Movement had brought in the full amount, the Board could now help these Missions to an adequate equipment, but under existing conditions some of them will have to wait almost an indefinite period and then the day of opportunity may be passing.

The next meeting of the Executive Committee will be held at Headquarters, Philadelphia, on January 11th, 1927 at 9.30 A. M., to be followed by a meeting of the entire Board at 1.30 P. M.

C. E. S.

Mrs. J. N. Faust, of Spring Grove, Pa., has been appointed to fill the unexpired term of Mrs. Earl Kline, Corresponding Secretary of Gettysburg Classical. Mrs. Kline has removed from within the bounds of the Classis.

BEGINNINGS OF THE REFORMED CHURCH IN THE NORTHWEST AND CANADA

Theodore P. Bolliger

IN the year 1826, when the Board of Home Missions was organized, the Reformed Church in the United States had about 25,000 members. Of this number about 2,500 were in the state of Ohio. Scattered here and there in the wilderness throughout the entire state, seventy congregations were leading a precarious existence, under the pastoral care of only eleven ministers. In addition to these congregations in Ohio, eight little groups of Reformed people, in various parts of Indiana and Illinois, were calling pitifully for the preaching of the Word, but there was no one to send to them. In the state of Missouri also, a number of congregations had already been gathered by the Rev. Samuel Weyberg in Cape Girardeau County, but these were vacant, and finally were entirely lost to the Reformed Church. Such was the extent of the entire Reformed Church in the year 1826.

During the ensuing quarter century, numerous congregations were organized in Indiana and Illinois, and little colonies of German Reformed people were forming in the states farther west. Then followed the greatest quarter century of expansion which our Church has ever had, or ever can have, the years from 1850 to 1875. Owing to the phenomenal immigration of Germans, Swiss, and German Russians during this period, the Reformed Church pushed westward and northward into practically every state in which we have congregations today; namely, Wisconsin, Minnesota, Iowa, Missouri, Nebraska, Kansas, Colorado, California, and Oregon. With the exception of Colorado and Oregon, classes were organized in all of these states; the Oregon Classis was founded several years later in 1879. During the following quarter century (1875 to 1900) many congregations were gathered in South Dakota, North Dakota, and Canada; the westward extension of the Church was also carried across seas to Japan and China. The years since 1900 have been devoted largely to the planting of mis-

sions within the territory already occupied.

The geographical expansion of our Church having thus been set forth, we shall now examine this westward movement and emphasize several of its most salient characteristics.

First—The Reformed Church was carried westward by folks of German speech. From Philadelphia to the Golden Gate, the story is ever the same. The earliest congregations in every state where our Reformed Church is represented today, were always German. From Germany, from Austria, from Switzerland, from Russia, they came. Within a century, seven million of them had reached our shores. The lure of free homesteads, cheap lands, financial independence, and unhampered religious observance and worship, drew them on. The majority came from the humbler classes, meager had been their education, hard work had been their common lot; so they faced the toil of the new world unafraid. Strong bodies, hard muscles, and stout hearts were more necessary to subdue the wilderness than much learning; and the first three, they certainly possessed.

Second—The Reformed Church was carried westward by pioneers.

Without exception the first ministers and the first congregations struggled up from hard pioneer conditions. In Pennsylvania these conditions were left behind a century ago; in the Central West perhaps seventy-five years ago; in the Mississippi Valley states a half century, and less, ago; and in the northwest and Canada, pioneer conditions are still common. The experiences of the early days were much alike. After the Indian menace had disappeared, the toil of transforming the wilderness had a great deal of sameness. Always there were forests to be felled, or swamps to be drained, or prairies to be broken, or deserts to be cleared and irrigated, or combinations of some of these. Homes, and schools, and churches had to be erected; villages, and towns, and cities had to be built; wild

and raw nature had to be subdued, transformed and civilized. It was back-breaking, muscle-grinding work, but these folks of German speech never knew retreat.

In the prairie states of the West, where there are Reformed churches, the members of the first congregations all passed through the stage of the dugout, the sod hut, the one or two room cabin. In Kansas, Nebraska, Iowa, the Dakotas, Canada, the experiences were alike. Space does not permit the giving of concrete instances in these states, but an example or two taken at random from Oregon and Canada, will serve to illustrate what it has cost to push the boundaries of our Church westward and northward.

The work in Oregon was begun by the Potomac Synod. Enough congregations had been organized during the seventies to form a classis in 1879. After some years, the Potomac Synod found it necessary to cease supporting these missions. The result will be shown in the experience of a single missionary. He had been serving several communities. Suddenly the support ceased. The missionary could not leave his little flocks shepherdless. The faithful few contributed what they could but it was woefully insufficient. The missionary worked part of the time in the lumber camps to buy bread for his family. Often he had no money to pay the fare to ride to his distant preaching places, so he walked as high as sixty miles to his farthest appointment, sometimes arriving home again utterly exhausted. In later years his family often begged him to write down his experiences, but he always refused, saying that he had simply done his duty. A son of this missionary, two years ago closed a letter to me with the words, "Father always felt grateful up to his death that despite these adversities, three of his sons also became ministers of the gospel."

When the first missionary arrived at Pheasant Forks, Saskatchewan, Canada, with his wife and baby, there was no house to be found for them, hence, one of the elders took them into his home of two small rooms and a kitchen. A partition about six feet high was run through the

middle of the rooms; and one side was given to the minister's family for parsonage purposes. In the spring, the congregation built a barn of logs, and the minister's family moved in and occupied one-half of it, until the parsonage was finished. At another congregation, the only shelter the minister could secure was a corner in an implement shed. Though it was cold and the winds blew fiercely through the cracks, some weary months were spent there. Finally the people built a little parsonage, sixteen feet long, fourteen feet wide, and eight feet high. Winter set in before the little house was plastered, it became bitter cold, the missionary became sick, and he nearly froze and starved to death before he was discovered. The Reformed Church throughout the West has been built up by similar heroic endurance.

Third—The westward march of the Reformed Church has always been pre-vaillingly rural.

Of necessity the process of transforming the raw wilderness into a settled community required a period, of longer or shorter duration, in which rural conditions predominated. Practically all the early congregations in the western part of the Church were in the open country or else in rural villages and towns. Even to this day 55 per cent of all our charges are rural, and 68 per cent of the congregations. This does not mean that the majority of the membership is rural, which is by no means the case, but only that most of the congregational organizations are. By way of illustration it may be said that the North Dakota and the Eureka Classes together have forty-four congregations; but these two Classes have a total membership only a little more than that of the largest congregation in our denomination, which counts only as one.

Fourth—The Reformed Church of the West and Northwest inevitably became English.

From 1806, when a portion of the First Church in Philadelphia demanded English preaching, and broke away because the request was not granted, down to the present hour, the period of transition from German to English has been a trial and tribulation to every Ger-

man congregation; but everywhere it has been inevitable. When I became a member of the former Central Synod in 1901, the business of the Synod was conducted in German with only an occasional English word heard. Sixteen years later, the business was conducted entirely in English. To be sure, the Great War hastened the transition by several years. Seven years ago, in the Synod of the Northwest only one congregation had become entirely English; now there are half a dozen; in twenty years all will be entirely English or prevaillingly so. The hearts of many in the Northwest are filled with deep sorrow at this prospect, but all recognize the impossibility of avoiding the influx of the language of the land.

Some mention should also be made of the leading factors which made the westward expansion a reality. Of all the factors which have made the expansion of the denomination possible, the self-sacrificing services of the pastors and leaders deserve to be named first. Our Church was carried from the Atlantic to the Pacific by devoted pastors who received the princely salaries of anywhere from \$100 to \$400, together with the use of an humble parsonage, and generally certain donations of provisions for the household of the parson, and feed for the family horse, cow, pig, and chickens. The privations and sacrifices endured by the pioneer minister and his family, would certainly entitle him to be entered on the roll of honor for heroic service rendered to God and country. These men were called of God else they would not have endured undaunted.

As the pioneer ministers formed the vanguard of the western march of our Church, so did the theological seminaries form the base of supply of the ministers. Each would have been useless, if not impossible, without the other. The two seminaries in Ohio and in Wisconsin have together graduated 920 men into the ministerial ranks of the denomination. Of these the names of 518 are still to be found in the Almanac and Yearbook of the Church; the Central Seminary having 260, and the Mission House having 258 names to its credit. In other words, the two western seminaries have furnished 46 per cent. of all the present ministers of the Church; therefore, it is

evident that without the existence of these institutions, our Church would hardly have pushed westward as far as Chicago. Even if congregations had been formed farther to the west and the northwest, these would have disappeared long ago, because there would have been no pastors to shepherd them.

A third contributing factor to the growth of the Reformed Church was the Board of Home Missions, or to be exact, the various boards of home missions. For, the day was, when every Synod had its own board, and many of the Classes likewise. Then began the era of unification which extended over a period of forty-five years. Finally, on New Year's day, 1925, the East and the West were united, the English and the German boards joined hands. A new era of united home missionary activities has dawned. More effective work should now be accomplished. Owing to the many different agencies which have carried on our home missionary operations during the past century, it is not possible to say with accuracy how many of our present congregations, formerly received missionary support. Such investigations as have been made disclose the fact that not less than one-half, and possibly as many as two-thirds, of our congregations at one time received missionary aid.

It is well that we should observe this centennial of the Home Mission Board; that we should pause for a little while to remember the days of old; that we should think with gratitude of the heroic labors of our forbears. We should be grateful that noble and strong men of the past, have, for the sake of our denominational idea and Christian ideals, made sacrifice of all the enjoyments of life. These memories should become to us a flaming challenge drawing us, and driving us, forward.

We should rejoice, therefore. But that is not enough. We must consecrate ourselves anew to the holy task of enlarging, and enriching, and adorning this precious heritage, and passing it on with zeal and devotion. There is still much land to possess and, perchance, the Lord God has sent the Reformed Church in the United States into this fair country of ours, with a distinct message, for such a time as this.

OBSERVATIONS OF THE TREASURER

J. S. Wise

ONE of the most interesting places to be found in America is the great and modern railroad depot. In most of our smaller towns it is the place where the inhabitants like to congregate at train time. In the cities, as the hundreds of daily trains arrive and depart, one is jostled continuously by the onrushing streams of humanity. This is particularly true during the rush hours of the suburban traffic. The old term depot is now seldom used. At one time there was no other name for it. Now we generally say "the station" or "the terminal." These terminals offer the finest opportunities for the study of people. There are no other places just like them.

Leaving home early on Sunday morning, October tenth, and after a two hours' ride and enjoying the delightful scenery, the train became dark, the lights were switched on and then by the pressure on my ear drums I knew that the train was passing through the tube under the Hudson River. A few minutes later and I became one of the crowd, climbing steps, rapping my shins against a carelessly handled suitcase belonging to a young woman ahead of me, and following the pointing arrows through underground passageways until I arrived in the waiting room of the Long Island Railroad. I was bound for Bellerose to attend the dedication of a modest chapel furnished by the Board for the use of our latest mission. I had to wait here for nearly an hour. I sat down, and began to read the *OUTLOOK OF MISSIONS*, but not for long. The crowds were too fascinating and I was soon absorbed in studying people. What a heterogeneous mass they were! Opposite me sat a Roman priest with his prayer book and liturgy. Committing, committing, committing! On trains, in stations, everywhere, these priests are forever engaged in committing the book to memory. It is very interesting to watch them. One would think that by the time they reached middle life, like this priest, they would have it so thoroughly committed that

there would be no further need for study. Everybody else, except the priest and me, seemed to be intensely absorbed in the Sunday papers.

My attention was next directed to a young couple and an interesting baby about a year old. The parents tried their best to read their paper, but baby would not have it so. The little fellow pulled at mother's sleeve, grabbed daddy's hat, squirmed, jabbed his little fists into the paper and resorted to numerous tricks and devices that would have been quite creditable to one of three times his age. The parents were very patient. Finally all were made happy when daddy produced a small piece of chocolate, broke it into three small portions and shared it in true American family style.

Just beyond this family I next noticed a young couple. Evidently they were bride and groom, either from the country, or of late arrival from foreign shores. The groom was modestly attired and would pass anywhere without attracting attention. The bride, however, was a picture. She was gorgeously bedecked in a large picture hat, a little old-fashioned it is true, but she was a picture just the same. She was superb in a long coat copiously befurred. I thought here, too, is the beginning of another American family.

There were others quite as interesting. Many were foreigners. I wondered how many racial groups were represented in that ever-changing company. As to dress, every shade and color known to man seemed to meet my gaze. What a variety of colors! The crowd was motley, but quite orderly. There was the best of humor, nothing disagreeable. It was a reading, laughing and joking crowd—typical and contented. There was not a single "drunk" in evidence, belying the claims of the "wets" concerning the inefficiency of prohibition. Every traveler knows that we are fast becoming, not only a very prosperous nation, but a very sober one—free from the evil effects of rum.

(Continued on Page 500)

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan, Executive Secretary

A PLACE TO BEGIN A LOCAL CHURCH SOCIAL SERVICE PROGRAM

I WONDER how generally the ministers and members of our churches are familiar with the great amount of splendid material that is being provided by their respective state departments of health and welfare. It was with this question in mind that I planned a visit to the Pennsylvania State Health Department and the Department of Welfare of the Commonwealth of Pennsylvania and had a conversation with several heads of divisions and bureaus. I found these persons exceedingly desirous of having a closer relation with the churches than exists, and of having their co-operation in making contacts with the people throughout the state. I have no doubt the same spirit exists in all similar agencies of public health and welfare throughout the country. I came away from these interviews with some of the publications that I find are full of the sort of instruction we all need, individually, in our homes, and in our communities, and which I feel we also desire. I came away with the same question that sent me there, but confirmed in my suspicion that the state welfare departments are not getting their material as widely distributed and read as it deserves. I am often asked the question, "What can we do in our church in social service?" I wish to give one answer: at least get in touch with your state health and welfare departments, by whatever name they may be known, and make your church a distributing point for printed material, arrange for lecture courses, and provide for a health clinic, if none exists within reach of your community.

The Pennsylvania State Department of Health publishes a bi-monthly magazine called "The Listening Post," that is chuck full of the best sort of health information, and is free to the people of

the state upon request to the editor, Dr. J. Clarence Funk. The editorial of the September-October issue is a timely warning against overworking "calories" and "vitamines" in our zeal to be neither too fat nor too lean and gives some very good common sense advice.

Here is a list of some of the bulletins I brought home with me which I am sure can be duplicated in about every other state health and welfare department in the country:

1. Reports of the departments and a handbook of state institutions, enabling one to become familiar with the organization of the departments and the scope of their service.
2. Poor Relief in Pennsylvania—a state-wide survey that every citizen of the state ought to read and do something about.
3. Mothers' Assistance Fund, about which, I wager, few of us know anything, and Pennsylvania is behind many of the states in this important legislation.
4. Day Nurseries in Pennsylvania—a bulletin in the interest of child care.
5. Child Nutrition — Less Work, Better Health.
6. What Growing Children Need.
7. Bottle Feeding.
8. The Care of the Baby.
9. Diet for Children.
10. Baby Book.
11. Healthy, Happy Womanhood.
12. Motherhood.
13. Diet for Expectant Mothers.
14. The Care of the Mother.
15. Sex Education in the Home.
16. The Wonderful Story of Life — A Father's Talk with His Little Son.
17. The Same—A Mother's Talk with Her Daughter.
18. Conquering An Old Enemy—Attacking the "Social Diseases."
19. Keeping Fit.
20. Nutrition Guide Posts.
21. Mental Health Clinics.

22. A series of bulletins on such familiar diseases as measles, whooping-cough, chicken-pox, diphtheria, scarlet fever, typhoid fever, infantile paralysis, smallpox—all containing valuable, reliable information that all doctors know and seek to communicate to their patrons, but which we all still greatly need both for prevention and care in sickness.

These are only a few of the available publications that the state departments of health and public welfare are producing in the service of the people.

BEAUTIFYING THE CHURCH GROUNDS

The Committee on Church Garden Clubs of the National Plant, Flower and Fruit Guild has issued a pamphlet on "Beautifying the Church Grounds" to which this department finds pleasure in calling attention. It is a beautiful idea which I am sure will appeal to our ministers and people.

The pamphlet suggests the organization of Church Garden Clubs and how to do it. It contains pictures showing opportunities for landscaping and how transformations have been effected. It contains information necessary before undertaking work with any particular type of church, and the preparation of a plan to be used as a basis for landscaping.

The proposal is that a church, or group of churches, organize a Church Garden Club and pay a \$5.00 annual membership to the National Plant, Flower and Fruit Guild, and in return this national society will help the local church in its landscaping and gardening problems. Expert advice will be available on how best to develop the grounds. In this way many churches could be made attractive to the public and made to contribute also to the charm of their communities.

The idea of the Church Garden Club includes also the supplying of flowers for the church service, and the sick, and

A minister and a few of the people of his congregation, who would like to become more serviceable to their people and community, might well begin by getting in touch with their state and welfare departments and working out a season's schedule of systematic effort to utilize the material, and the people in charge, in the service of the health and happiness of their communities.

the interesting of the people in the use of native shrubs and flowers for the beautification of their communities. It is possible to dig up shrubs in nearby woods and do the work without much expense. Another alluring idea is the planting of "Christmas Trees" instead of buying and discarding expensive evergreens year after year. Placed in the corner of the fine lawn or at the side of the building, a vigorous evergreen may be decorated with tinsel and lights at Christmas time, and, while drawing attention to the church, will at the same time add to the beauty of the neighborhood. Another fine suggestion is the developing of an attractive picnic grove, or outdoor meeting place, on the church grounds.

Upon request of a Church Garden Club the National Plant, Flower and Fruit Guild will send specific details regarding Surveys and Plans; Grading Fills, Banks and Soil; Parking and Game Areas and Laws; Roads and Walks; Trees; Shrubs, Vines and Flowers; Nursery Stock and its Care; Plants: Collecting, Digging, Pruning and Root Pruning, Planting and Transplanting.

This pamphlet can be obtained for fifteen cents, or ten cents in quantities of a hundred, by addressing the Church Garden Club Department of the National Plant, Flower and Fruit Guild, 70 Fifth Avenue, New York City.

Find enclosed a check for one dollar for another year's payment to the good "Outlook of Missions." Every member of the Reformed Church ought to read it. It is a great help to me, especially spiritually.

MRS. BURTON TITUS, Orangeville, O.

(Continued from Page 497)

Prosperity was everywhere noticeable in this Sunday morning crowd. I was particularly impressed by the many colored people among the travelers. When I was a boy I never saw a colored man who was not arrayed in rags. Now, every one of them is nicely and comfortably dressed—no rags, no patches, no cheap display of fake jewelry, but modest, well-dressed colored men and women! Truly the masses of America have great reason for thankfulness.

President Coolidge said in his address on July the Fourth at the Sesqui-Centennial that most of our present happiness is due to the foundations laid by our early churches and their ministers. How sad it is that so many of our people have forgotten this. The greatest Home Mission problem just now lies in the newer suburban districts like Bellerose. Hundreds of young families are moving into these suburbs annually. The Church is a recognized need in these communities.

The people want it, but alas, are unwilling to assume responsibility. They do not hesitate to use the Church and its pastor in the days of their distresses. They send their children to be taught in the Sunday School. They would regret the removal of the Church from their midst—not only regret it, but condemn the minister and his little band of loyal helpers were this to be done—and yet, they stand aloof for years before they are ready to join in the work and accept a reasonable amount of responsibility. That is why it takes so long for a new mission to reach self-support. Our country would degenerate quite rapidly were the Home Mission Boards of our denominations to close up shop and go out of business.

These are the conditions that must be faced everywhere and our own Board cannot adequately cope with them without greater generosity from the congregations in the payment of the apportionment.

WHY HOME MISSIONS?

J. S. Wise

FROM the day that Jesus instructed his disciples to "Go into all the world" there was a Home Mission program. He clearly indicated that they were to tarry in Jerusalem and as the program unfolded they were then to go into the rest of the world.

The reason that demands our allegiance to Home Missions, centers around our love and allegiance to God, to man and to country.

Why Home Missions? Because Jesus demands it and passes the command on—"If ye love me and keep my commandments." In his summary of the commandments He places love for God first and love for man second. The whole Home Mission program is based upon the idea of reconciling man to God and when man and God are reconciled it goes without saying that many become far better citizens, so that the development of Home Missions is a decidedly patriotic adventure. So long as our country is not fully Christian in its ideals there is a place for Home Missions and every denomination shares in the responsibility of making America what God wants it to be.

Building the Kingdom of God into the life of our nation is the goal. The Reformed Church must assume its share of the task and would be derelict in its duty to Jesus Christ were it to concentrate all its efforts to other lands and neglect the task at its own doors.

Therefore, General Synod elects certain men to look after the Reformed Church's responsibility in America and these men constitute the Board of Home Missions. Owing to the growth of the work much money is needed to foster it. The Apportionment expresses the need quite modestly. The work itself touches the outstanding phases of American life. It is organized to aid our own American people, our Swiss and German brethren in the Northwest, our Hungarian Reformed people, the Indians, the Japanese and other groups. All this is done through the Home Missions Board. God's approval of it cannot be estimated neither in money nor in souls saved nor in the vast number of our ennobled citizenry. Why Home Missions? Where can we find a better investment?

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

PERPLEXED BUT NOT IN DESPAIR

UP to November first all the letters from our missionaries in China refer only to the critical conditions existing in the Province of Hunan, including the capture of our two missionaries, Mr. Karl H. Beck and Miss Minerva S. Weil, and Miss Lydia Koebbe, of the Evangelical Church Mission, all of Shenchow. These letters reveal a most distressing situation, and call for sober thought and constant prayer. While the missionaries are face to face with serious difficulties, they hope that the unruly element in China, causing so much social and political unrest, will be subdued and that those in control will come to see that the missionaries are among the true friends of China.

As is well known, Hunan is one of the central provinces in China, and Yochow City, at its entrance. As such it is exposed to the military invasions during the times of civil warfare, especially between the northern and southern troops. Due to this fact, the people of Yochow City are kept in an impoverished condition and are not able to support the missionary work as they would like to do. The citizens of Yochow City are friendly to our missionaries and sympathetic with the work they are doing. But when the soldiers invade the city they are helpless, and their own persons and property are at the mercy of these invaders. It is at such times that the women and children by the thousand seek refuge in our Mission Compound, and are given shelter and sympathy.

That our readers may know somewhat of the experiences through which our missionaries are passing in past months, we take the liberty of culling from letters without mentioning their names.

"Huping is pretty hard hit. Three foreign teachers out, Hartman family will probably sail for home on October 13th.

Practically impossible for him to get back to his field. The Snyders are expected up river any day. We are trying to reach them and stop them here for a time. Dr. and Mrs. Hoy are on their way to Japan. Mrs. Karl Beck and the children are staying here at Kuling for the present, perhaps for the winter. Miss Zierdt will stay with Mrs. Beck for the present and we hope she can stay until Karl is released. She is bearing up finely and is taking it calmly."

"The capture was made on Thursday afternoon, September 24th. Maliwan, where they encountered bandits, and where they were robbed and captives taken, is, as far as we can make out, about midway between Changteh and Shenchow. Dr. Wang had come down from Shing Long Kia bringing telegrams to be sent to the American Consul, to Shenchow and to Yochow, and the remainder of the party had gone along up river after the robbery. We found that the Consul had already begun on the case, and he seemed to have the case very much at heart."

"Sometimes the robbers hold foreigners as hostages and demand that they be admitted in the army or the foreigner will be killed. Sometimes they demand money from the Mission. We do not know what these bandits will demand. We also do not know how much of our supplies have been stolen. These people were bringing with them our food supplies for the year, medicines for the hospital, etc. The value of these supplies alone is very near \$7,000 Chinese money. This item will be a tremendous loss to the departments and the individuals, if the things have been stolen. However, at the present time our thoughts are with the missionaries captured."

Dr. Ankeney, of Shenchowfu, writes: "A strange malady has struck this place.

Many people have large ulcers of the legs and feet. The old timers say that they have never seen the like before. The hospital is filled at present, the majority of our patients having these ulcers. In these two months we have taken care of more than four hundred people with this disease.

"For two months we have had 80 patients in the hospital all the time. We spend time almost every day trying to find space for the new patients that keep coming in. In addition to the ulcers we have a few cases of cholera and many cases of dysentery. In four months we have done the usual year's work (or about four-fifths of the average year's work). The Chinese nurses have been tireless in helping to "keep the ball rolling" so things have been going smoothly for me though bearing a fair volume of work. I hope this finds everything going well at home."

Such are a few of the doubts and fears, the toils and trials of our dear missionaries. They are brave, devoted, heroic, seeing the difficulties in the way, but believing in time the shadows will disappear in the light of the Sun of Righteousness. A missionary returning to China says: "The way they have welcomed us shows at least that there is no such thing as a universal substratum of anti-foreign feeling. They have taken us right into their hearts, and in a public way, too, that would be impossible if they all hated foreigners." Another writes: "The year has, on the whole, made us more serious, more critical of our own work and impulses, more conscious of the kinship of China's unrest with world problems. There has been chastening of spirit, haunting moments of depression, but renewed courage because we have learned to live a little nearer to the heart of China."

ANNIVERSARIES IN SENDAI, JAPAN

TWO important and soul-stirring events are taking place in Sendai, Japan, in connection with our Mission work in that country, namely—the Fortieth Anniversaries of our two educational institutions, North Japan College and Miyagi College.

No doubt there will be complete and interesting reports given by the Missionaries on the field and also by the visitors who have gone from America to attend these anniversaries, but I wish to write not as an outsider, but as one who was one of the actors in what I choose to call a "Drama" in the establishing and development of these two schools and Missionary Institutions.

It may be that these anniversaries are to me such a great and note-worthy event because I was one who was in Japan before they were in existence. I had a voice in deciding where these schools should be located, for the question to be decided was, whether they should be located in Tokyo, the capitol, where our Mission work had its beginning, or elsewhere, and Sendai fortunately was the place chosen for the location. I was one of the Missionaries who had a part,

indirectly and directly, all along the course of their development. Their beginning, their growth and progress were a very part of my experience during the forty years spent by me in Japan. It is for these reasons that these anniversaries are of special interest to me. As I think of them it thrills me and my soul is filled with feelings of devout gratitude to God that I have lived to see the day when they have reached such a high degree of success and influence and are now celebrating their fortieth anniversary.

Of the Missionaries now in the homeland it is myself alone to have this privilege of seeing the growth of these two institutions from their very beginning till now. I know something of the obstacles that had to be met and the difficulties that had to be overcome in their beginning and early history, and as I think of their present status and what has been accomplished along educational lines and the great and good missionary work done by them—the hundreds of young men and women who have graduated from them and have found Christ as their Saviour, and gone out as baptized Christians and

as members of the Christian Church—I am truly thankful.

The Japan Mission in its entirety has been a great success. The evangelistic work done by the missionaries and their Japanese co-laborers has been a great success. This, too, should not be forgotten. This, too, should be a matter of thankfulness to the God of Missions and the Lord of Life and Glory. But our Church during the weeks now before us should in an especial way remember our two schools in Japan, and send up a volume of thanksgiving and praise to Him under whose blessing North Japan College and Miyagi College were established forty years ago and met with such unbounding success. Let the Reformed Church at this time not forget her two children that have now grown up to full

manhood and womanhood. Let these fortieth anniversary occasions be spoken of from the pulpit and in the families of our Reformed Church. But on the other hand let us also remember that these Schools have not finished their good work; that there are other worlds for them to conquer. They are like a ship coming into port and having discharged its cargo of passengers and freight, hoists its anchor, sets its sails, and starts out for other ports. And that these two schools like a ship, need continually a company that furnishes the crew and pays the bills. This being done the good work so auspiciously begun and so successfully carried forward, will in the future, as in the past, go on prospering and to prosper.

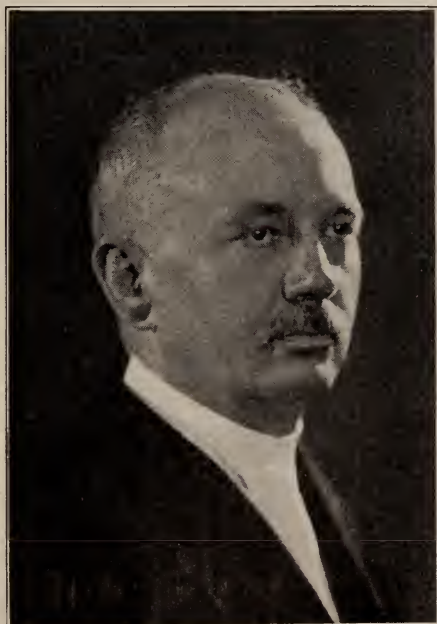
J. P. MOORE.

IN JAPAN

COMING from America to Japan is like going from one world into another. We are not only on the opposite side of the earth, but here one finds that nearly everything is done in a way the direct opposite of that at home. If it

were not for the missionaries, it would be difficult to become adjusted to these new and strange ways.

Human nature, however, is essentially the same the world around. The people on opposite sides of the earth may do



REV. CHARLES E. CREITZ, D.D.



MRS. CHARLES E. CREITZ

things in opposite ways, and yet do them equally well. Turning to the left instead of to the right may seem strange to an American, but the essential thing is for people and vehicles to pass each other safely when going in opposite directions on the same street, and in this, the Japanese seem to be past-masters. In an American city it would seem that we must have witnessed a score of accidents in a morning's "auto" ride in the City of Tokyo, which, however, brought injury to no one and landed our party safely at the point of departure.

The Japanese whom we have met so far, do not seem like strangers. They may live in different kinds of houses, eat different food and in a different way, walk on the streets instead of on pavements, etc. But at heart they are like ourselves. For the most part, of course, we have met only Christian Japanese, or those who have been touched by the Christian spirit, and we believe profoundly that the Christian religion is the greatest power on earth to bring the nations and races of the world into a common brotherhood.

Under the guidance of Dr. Henry K. Miller we have seen some of the work in Tokyo, Urawa, Omiya, etc., on our way to Sendai. We have taken off our shoes and donned slippers as we entered Japanese homes; we have sat on mats on the floor; we have eaten or at least tried to eat Japanese food with chop-sticks, and listened to Japanese music played on Japanese instruments for our entertainment. But the things that have interested us most are not Japanese manners and customs, but the Japanese people. We are here not so much to change things as to give the people of Japan the opportunity to know Jesus Christ and His Gospel. Where Christ is known and obeyed, things

change. Old things pass away. Behold all things become new.

Royalty could scarcely have received a greater, surely not a warmer welcome, than that which awaited us on our arrival at Sendai. The whole Christian community seemed to be at the station. "How these Christians love one another" is not an empty phrase in Sendai. Our hearts leaped for joy, to meet so many Japanese as the fruit of the Church's efforts in this far away land.

The communion service at the opening of the Mission meeting on the morning after our arrival, conducted by Drs. More and Creitz, was one of the most solemn and impressive services in which we have ever taken part.

The sessions of the Mission meeting were interesting and illuminating. The missionary body is intelligent, aggressive, optimistic, serious, and yet withal with a fine sense of humor. There is much good-natured banter, and peals of laughter often relieved the serious discussions of the hour. Indeed when you are at a session of the Mission, it is hard to realize that you are in a strange land.

If any member of the Reformed Church in the United States is looking for a rest, let him avoid the Sendai Mission, as he would a plague. For here you rest neither day or night. The members of the Mission will see to it that your days will be filled with important engagements from early morn till late in the evening, and an earthquake is likely to awaken you in the middle of the night. But fear not, no one ever seems to suffer from a visit to Sendai. You will return wiser and better and a more ardent supporter of missions than ever before.

CHARLES E. CREITZ,
MRS. LEWIS L. ANEWALT.

BOARD OF FOREIGN MISSIONS

Comparative Receipts for the Month of September

	1925			1926			Increase	Decrease
Synods	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$5,330.35	\$638.05	\$5,968.40	\$4,737.66	\$577.43	\$5,315.09		\$653.31
Ohio	3,108.90	1,064.33	4,173.23	5,752.11	641.82	6,393.93	\$2,220.70	
Northwest	246.61	80.82	327.43	552.84	45.80	598.64	271.21	
Pittsburgh	1,333.78		1,333.78	789.83	125.00	914.83		418.95
Potomac	1,681.75	5,056.04	6,737.79	1,223.48		1,223.48		5,514.31
German of East.		32.45	32.45	25.00	30.00	55.00	22.55	
Mid-West	651.20	46.00	697.20	572.22		572.22		124.98
W. M. S. G. S.		8,523.44	8,523.44		695.27	695.27		7,828.17
Miscellaneous		254.12	254.12		35.00	35.00		219.12
Annulity Bonds		500.00	500.00					500.00
Totals	\$12,352.59	\$16,195.25	\$28,547.84	\$13,653.14	\$2,150.32	\$15,803.46	\$2,514.46	\$15,258.84
					Net Decrease.....			\$12,744.38

AGHA RIZA, A CONVERTED MULLAH

By Calvin K. Staudt

ONE day there stepped into the court of our house in Baghdad a man who at once arrested attention. He was a Persian, wore a stately robe and had a white turban upon his head which signified that he was a mullah. I knew who he was before he had the opportunity to tell me, for I had received, the week before, his picture in a letter which told me all about him. The letter was written by one of the missionaries in Kermanshah.

The letter informed me that Agha Riza had made a public confession of Christianity and had been imprisoned as a result of this and that he is now being exiled. The Moslems have a law of Apostasy, which reads: "All the deeds of an apostate become null and void in this world and the next. He must be killed. His wife must be separated from him and he has no claim on his inheritance." This law, glad to say, has become obsolete and is only carried out where extreme fanaticism reigns, or in certain isolated cases.

Agha Riza was persecuted for various reasons. In the first place, he was a mullah. Now the mullahs are the authorities on Moslem law and theology. They have been specially trained and are looked up to and respected by the people. Like the scribes among the Jews in New Testament times, they are the interpreters of the Moslem religion. At the same time they also perform priestly functions and usually lead the people in public or mass prayers. Then again, this particular convert was from one of the highest and best families of the city. His brother is a mujtahid; that is, he is holding a position among the Shiah Moslems similar to that of the Pope in the Catholic Church. Though there is more than one mujtahid among the Shiahs, nevertheless each one is supposed to speak with authority, interpreting the will of Allah. Moreover, Agha Riza proclaimed the Word boldly in his own city after he had accepted Christianity, and thus antagonized those who knew him.

After being exiled Agha Riza found his way to Baghdad where he was instructed

to call on me. We received him kindly and made arrangements that he could lodge and board at the Mission Book Shop. Mr. Kazazian who has charge of the book shop speaks Persian and so was able to be of great help to him. We found him faithful and devoted to his new religion, even though his brother and his friends had offered him money and the privilege of coming back to his home and city if he renounced Christianity and declared himself again a Moslem. Nothing, however, would make him change his mind, even though he was now a man without a country and without money.

Realizing that his mullah garb would make him a conspicuous character in Baghdad and that he might also possibly get into trouble here, we saw to it that he secured a new suit of clothes and another headgear. This made it safer for him to stay in the mission compound. But what was he finally to do in Baghdad? He wanted to work and he was



AGHA RIZA

anxious to engage in evangelistic work. It was suggested by the missionaries of Persia that I might possibly use an educated man like this in my school. But inasmuch as he knew neither English nor Arabic it was impossible for him to make a living in Iraq.

After remaining in Baghdad for about three months a plan was arrived at whereby he might return to Persia. The police in Kermanshah would not allow him to come back to his city, neither was it safe

for him to go through Kermanshah. The police in Teheran also had been notified, and, of course, he was an exile. He had no passport, no vise and how could he return. He did, however, get back to Persia, and is now in Teheran teaching Persian to the new missionaries and helping in the work of the Lord. As he made his way by a circuitous route to Teheran he preached Christ everywhere and encouraged those who were living the new life.

TOWARD RACIAL UNDERSTANDING

Alliene S. De Chant

"WHAT do you suppose is happening over there at Forest Inn? Why, I just couldn't stand it another minute! Negro women and white women are seated together in conference and in the dining room—and I think I overheard one of them call another, 'dear.'" Thus spoke a house guest who decamped in haste and indignation from Forest Inn to another hotel at Eaglesmere, recently. Such, however, was not the attitude of the fifty-two consecrated, cultured women who journeyed from fourteen States to Eaglesmere, recently, to discuss, for two days, problems that pertain to race relations. Those fifty-two church women represented more than ten communions and a constituency of approximately a million and a half women. Each leader an expert, and each delegate a vital factor in her home-town, her church and her state—the inter-racial conference of church women wrote, those two meaningful days, a telling chapter in the annals of Race Relations. The conference was held under the auspices of the Commission on Church and Race Relations, Federal Council of Churches, with the co-operation of the Council of Women for Home Missions and the National Board of the Young Women's Christian Association. Mrs. R. W. Westbrook, member of the National Board of the Y. W. C. A., was chairman of the conference and Mrs. John Ferguson, Council of Women for Home Missions, was the chairman of the committee on plans and program.

Justice, a square deal and equal opportunities for all were the keynotes sounded

at the busy sessions, and the open forums afforded opportunity for the free exchange of unbiased views. A splendid representative of the Jewish race was also on the program, and it was significant that our southland was particularly well represented by both white and negro delegates.

No color line was drawn, no superiority complex was even hinted at. Nor were the discussions based merely on theory, for concrete methods of work and concrete inter-racial projects for local church women's groups were stressed, together with "Conditions of White and Colored Women in Employment," particularly "The Problems of the Negro Mother in Gainful Employment." Lynchings also were talked about, and the power of the press. Health crusades, recreation, co-operative day nurseries, visiting housekeepers—these were the concrete projects suggested. Nor was housing forgotten, nor conditions in the courts, and startling were the disclosures made of injustices. The problems of the 8,600 negro youth enrolled in our American colleges and universities were discussed at length and the white delegates hung their heads in shame at the color-line distinctions drawn in collegiate circles and the gross injustices practiced. In short, not a delegate went down from that mountain-top of privilege, without having gained something concrete for her home church, her community, her state, to work upon, in the bringing about of better relations between the negro and the white races.

"I'm first of all an American," declared

one speaker, "and second, a negro." And another, "We negro women, educated and vitally concerned for the future of our race, want everything you white women have—your rights and privileges" and then she added, "everything but your husbands!"

How may we Reformed Church women help? Especially those of us who live south of the Mason and Dixon line? Psychologists tell us that if three babes, one red, one yellow, one black, were placed side by side in a crib, the wee ones would draw no color line—that race

prejudice is man-made, not God-made. Perhaps that is our first step. And, then, Day Nurseries, Proper Housing, Court Justice, Parent Teacher Associations, Education.

Given a chance at clean life and clean living, the negro will measure up. He has, and he will continue so to do! Church women, working side by side for race betterment—no finer calling can we women of the Reformed Church accept of the Father of All Races—the red, the yellow, the white, the black! Let us proudly, gladly, respond to that call!

THE END OF A PERFECT FURLOUGH

THE "Empress of Russia" is moving out from Vancouver to the sea. Mrs. Noss and myself with the younger portion of the family are aboard and looking forward to another term of seven years in Japan, God willing. We wish to send a message of grateful appreciation to those of the dear old Reformed Church who have made our most delightful furlough possible.

We are often asked: "Do you notice a change in America after seven years?" Yes: Our people certainly have grown finer, the old and the young together. The clubs that exalt "service" are refreshing evidences of the new spirit that is abroad. On the other hand, our magazines and newspapers are certainly getting worse. Indeed, most of them are so bad that one dares not show them to the heathen for fear of shocking them. There is no sound reason why such an anomaly should continue.

It is harder than ever to leave America. Yet gladly do we go. If we serve the spiritual interests of Japan we are at the same time serving the best interests of America. It is now more apparent than ever that Tohoku's future is in the hands of the Reformed Church. If we have the grace to persevere, a new Scotland will surely appear, to reinforce

Christendom in the task of evangelizing the world. I say with all the emphasis that I can command that there has never been so ripe a field so utterly neglected by the religions that rival ours.

But this is not the time to relax in prayer or effort. One great burden that oppresses us is the fact that the places in the evangelistic service in North Japan vacated last year by Dr. Moore and Messrs. Schaffner, Singley and Guinther have not been filled. It is very hard, far harder than is commonly understood, to find suitable candidates for such work. The sad thing is that even if the candidates were available the Board in its present financial state would not dare to promise them support.

The Board is carrying a load, the greatness of which few of our supporters appreciate. We fervently pray that on next Foreign Mission Day the heart of Dr. Bartholomew, one of the very greatest missionary secretaries of our times, will be surprised and gladdened by a testimonial offering that will entirely lift the financial part of his burden. It will be a very easy thing to accomplish if all pull together. This family will pray and fast and give with you next February.

CHRISTOPHER NOSS.

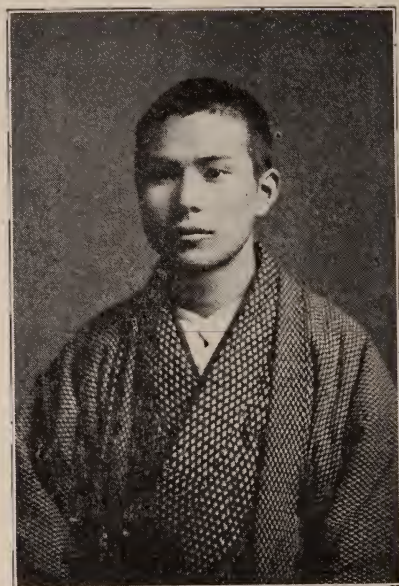
I'm sure if all thought as much of the magazine as I do, every member in the Church would be a subscriber.

VESTA STEAGER, Bethlehem, Pa.

"LORD, TO WHOM SHALL WE GO?"

IN 1923 a youth by the name of Rokuro Okitsu graduated from the Academy of North Japan College. He had become a Christian, and joined the Greek Catholic Church, at Sendai, because of some family relationship. He was a thoughtful boy, and after graduation went to Tokyo and spent the greater part of two years reading religious books, mostly of Buddhism, Shintoism and Confucianism, the old religions of Japan. But in the spring of 1925 he came back and entered our College, convinced that after all the Christian way is the only true way, and for one term he was a very happy and earnest student. However, the following summer, while he was swimming in the Ocean near his home, he had an attack of heart failure and was drowned. We sincerely mourn for him.

D. B. SCHNEDER.



ROKURO OKITSU

INTERNATIONAL FRIENDSHIPS

One of the finest attributes of our Summer Missionary Conferences is the fostering of international friendships. In recent years it has been the privilege of our conference folks to form friendships with our David Hsiung, of China, and

Pastors Taguchi and Jo of Japan. And this year there have come to us Dr. Hayasaka and Toshi Takaku, and very recently Mrs. Fuse, all of Japan.

This summer it was Toshi Takaku, a worthy graduate of our own Miyagi College, who in her naive and friendly way won for herself and her beloved homeland, a host of conference friends. Not soon shall they forget her folk dances in native costume, her native songs and her fairy tales, and, most of all, her friendliness.

She is studying, this year, at Hartford Seminary, perfecting herself for her future work in the Bible Training department of our Miyagi College, Sendai, Japan. Her picture appears here, in company with delegates from York and Altoona, Pa. One of these is Miss Viola Dietz, a loyal Hood delegate and a regular visitor to the Lancaster Conference.

A. S. D.



AN INTERNATIONAL GROUP AT THE
LANCASTER CONFERENCE

THE SITUATION IN JAPAN

Rev. Arthur Judson Brown, D.D.

JAPAN is leading the Orient, but whither? This was the message flashed through the cables to the International Convention of Student Volunteers some years ago. It is even more pertinent today. Japan is now recognized as one of the five major powers of the world. Her supremacy in the Far East is everywhere recognized. Some Far Eastern people chafe under it, but no one can question the fact. The rise of Japan is one of the startling phenomena of the age. Within the memory of men now living it was an obscure and unimportant Asiatic nation, whose people knew little and cared less about the Western world, and were still under the sway of age-old feudalism and superstition. Today, all the tides of modern life are sweeping through the country. Evidences of the new spirit stirring the nation are apparent on every hand. Tokyo, the political and intellectual center, has become the largest city of Asia, and one of the influential cities of the world. Osaka is a great manufacturing city. The ports of Yokohama, Kobe, Nagasaki, and Shimonoseki are crowded with the shipping of many lands. One would not expect to see much change in Kyoto, the artistic and Buddhist heart of Japan, or in scenic and historic Nikko; but even in these places of venerable antiquity the traveler finds modern hotels and other indications of progress. The fine highway connecting the two Shinto shrines in the sacred city of Yamada, is not surpassed by any road anywhere. The contrast with the Japan of 1850 is so great as to be well-nigh incredible. A nation that had never heard of steam as a motive power is now gridironed with six thousand miles of railways, and is sending its merchant marine to the most distant lands. A nation that knew nothing of electricity uses telegraphs, telephones, trolley-cars, and motors of every kind. From small coasting junks to huge ocean steamers, from hand-looms to improved machinery, from sedan chairs to railway trains, from swords to magazine rifles and battleships, from a burning rag in a saucer of bean-oil

to the brilliancy of electric lights, from memorizing Confucian classics to the study of modern science, from national insignificance to world-power—and all this within a half-dozen decades, leaping as it were at a bound over stages of development which other nations spent weary centuries in traversing—this is the amazing achievement of modern Japan.

American-Japanese relations, which had been happily improved by the results of the Washington Conference on the Limitation of Armaments in 1921, were still further improved by the renewal, August 23rd, 1923, of the treaty of arbitration, which had expired by limitation, for another period of five years, and in particular by America's prompt and generous response to the disaster caused by the appalling earthquakes and resultant fires of September, 1923. The Japanese were outspoken in their expressions of surprise and gratification. Foreigners and Japanese alike agreed that friendship between the two nations was now firmly established.

Unfortunately, this long desired consummation was rudely disturbed by further occurrences in the United States. The United States Supreme Court, November 12th, 1923, affirmed the constitutionality of the California law prohibiting "aliens ineligible to citizenship" from either owning or leasing land. Of course this was aimed at the Japanese. The decision resulted in the cancellation of leases under which hundreds of fruit and vegetable farms were being cultivated. Investments, which had been made in good faith, were impaired, and thousands of Japanese were thrown out of employment. The immigration law of 1924, abrogating the "Gentlemen's Agreement" between the two governments and imposing disabilities upon Japanese immigrants, fanned resentment into a flame. It was deeply resented even by many Americans. The Hon. Charles E. Hughes, then Secretary of State, wrote a letter, February 8th, 1924, to the Chairman of the House Committee on Immigration, in which he strongly protested against the

sections of the bill which, while not naming, plainly referred to the Japanese, declaring that they were in conflict with the treaty, would nullify the good effects of the Washington Conference, and embarrassingly complicate our relations with a friendly nation. Many other protests were also sent by religious bodies and other organizations.

The immediate effect of the immigration law was very trying. Americans in Japan were for a time almost boycotted. Missionaries suffered with their compatriots, not because they were missionaries, but because they were Americans. Ere long, however, the Japanese began to realize that the missionaries and their supporters in America were friends who were not responsible for the insult to which they had been subjected by the American Government. The injurious effect of the action of Congress upon the work of the Missions, while serious for a time, has proved to be transitory. The latest reports refer to temporary setbacks in particular places, but the main trend is towards a return to normal conditions of friendship with missionaries. The Rev. Dr. A. K. Reischauer, of Tokyo, writes: "The Church as an institution and the individual leaders in the Church are more friendly to us missionaries than they have ever been in my experience. The relationship is most cordial, for I think Japanese Christians realize now as they have never done before that they have no better friends in the world than missionaries and the Christians of America. On the other hand, it is equally true that they have less love and less respect for America as a nation than they used to have. This is what I had supposed would happen. but I did not expect it to manifest itself so clearly as it is doing."

Americans should not be misled by anti-Japanese agitators who assert that the Japanese attitude toward the Immigration Law has materially changed. The sentiment of the Japanese, while less vocal than it was immediately after the passage of the Act, is still deep and strong. Indeed, Baron K. Shidehara, in an address at the opening of the Imperial Diet, January 21st of this year, declared that the Government's views regarding

the clause in the United State Immigration Act barring Japanese was unchanged, the Government regretting the Exclusion Act, which "seems irreconcilable with the rules of international comity and justice."

In spite of the handicap and resentment against America, missionary work in Japan has been prospering for years. The Japanese churches are vigorous and self-reliant, and are manifesting growing interest in the support and extension of their work. The Church of Christ in Japan, with which all four of the Presbyterian and Reformed Missions cooperate, is a self-governing body, and no local church is allowed to be represented by vote in Presbytery unless it is self-supporting. Christian educational work, however, is still largely dependent upon missionaries and mission funds, for the Japanese churches are not yet able to maintain it. There is, too, a widespread evangelistic work which the Missions conduct.

It is interesting to recall that only sixty-two years have elapsed since the baptism of the first Protestant Japanese Christian by the Rev. James H. Ballagh, of the Mission of the Reformed Church in America. Six years passed before a church could be organized. Now, according to the last report, there are 281,391 Protestant Christians in Japan. The number is increasing from year to year in a gratifying way. Roman Catholics report 270 churches with 76,134 members, and Russian-Greek Catholics, 267 churches with 36,265. The influence of Christianity is far greater than official reports can indicate; in most cases Christianity made its first converts among the Samurai, or knightly class, which has furnished the majority of the leading men of the new Japan. While approximately one person in every thousand of the population is a Christian, one in every hundred of the educated classes is a Christian. The personnel of the churches in Japan probably averages higher in intelligence and social position than in any other land; although, of course, many exceptions could be made to such a generalization. The proportion of Christians is noticeably high among editors and school teachers. At the time of my second visit to Japan there were

said to be scores of Christian editors in Tokyo alone, and fourteen members of the Imperial Diet were of the same faith. Christians are also to be found among the officers of the army and navy, and business and professional men of high standing. A professor in the Imperial University at Tokyo has declared that "at least a million Japanese outside the Christian Church have so come to understand Christianity that, although as yet unbaptized they are framing their lives according to the teachings of Christ;" and the late Marquis Okuma remarked: "Although Christianity has enrolled less than 200,000 believers, yet the indirect influence of Christianity has poured into every realm of Japanese life." After his return from furlough last December, the Rev. Dr. J. G. Dunlop wrote: "This is the greatest day ever in this and in all other parts of Japan. In the month here I have already had baptisms in four of our towns; last Sunday especially having the wonderful experience of receiving seven adults by baptism in one church and fifty-one adults and two children in another."

Of the two hundred and fifty-six girls in the Hokusei Girls' School in Sapporo, in a recent year, forty pupils on "Decision Day" expressed a desire to become Christian workers; thirty-six a determination to lead at least one person to Christ during the year; eighty-six definitely accepted Christ and asked for baptism; and sixty-six asked for prayers that they may better understand what it means to be a Christian. Bible-classes and newspaper evangelism are encouraging features of the work. Almost every missionary reports Bible-classes for students, teachers, and laboring men. The hearers are attentive and many accept Christ. Such classes furnish teachers for Sunday Schools and speakers for evangelistic meetings. The large response to the newspaper evangelistic appeal shows that many are willing to study Christianity in a quiet way who would not be willing, at the outset at least, to attend church.

Another notable event, which will be memorable in the history of Christianity in Japan, occurred November 13-14th, 1923, when the National Christian Coun-

cil of Japan was formally organized in Tokyo. Representatives from practically all Christian bodies in Japan, including both churches and missions, met to complete the work of organization that had been tentatively worked out by committees. A Japanese periodical characterized this movement as a great step forward in the realization of the Kingdom of God in Japan.

The influence of Christianity upon the national life was recognized in a series of religious conferences which began February 20th, 1924. The conferences were called by the Premier to enlist the aid of religious leaders in an effort to raise the popular morale from the depression into which the earthquake disaster had plunged it. The premier, seeking to improve the conditions of national thought, summoned the chiefs of the principal Buddhist temples, Shinto shrines, and Christian churches to consult regarding remedies for the situation. This was a striking illustration of the prominence that Christianity has attained as a religious force in the empire. Such a recognition would have been deemed incredible a generation ago.

Amid all the varied political, militaristic, and economic confusion of modern Japan, various significant movements are in progress. Early this year an imperial edict promulgated the "universal suffrage" act recently adopted by the imperial diet. This act, lowering the voting age to twenty-five and abolishing certain holding qualifications, will add about ten million men to the electorate. The law does not extend suffrage to women, but the progress of women in education, in influence, and in social activity, is one of the marked features of modern Japan. The government school system of education has been extended to every part of the country. Public opinion is becoming more vocal, and influential efforts to promote reforms in the treatment of factory operatives, in the use of intoxicant liquor, and in the restriction of the social evil, are receiving stronger support.

We should not imagine that Japan is becoming a Christian nation, nor should we underestimate the obstacle to the

progress of Christianity. It is indeed inspiring to think of the progress that has been made. But there are 66,000,000 people in Japan, and there is still wide room for the missions to carry the Gospel to millions of people who cannot yet be reached by the Japanese churches, which have all that they can do to handle the work in their immediate neighborhoods. It is estimated that there are at least 40,000,000 Japanese who have never heard of Christ. The World War, while enormously increasing the wealth of the nation, let loose a flood of materialism, caused widespread economic discontent, lowered still further the already low moral standards, and resulted in more political agitation than the country had known before. The last of the elder statesmen who have guided the nation's affairs for a generation recently died, and comparatively new hands are at the helm of state. There is marked restlessness throughout the country, surging currents and cross currents whose destination is yet uncertain.

But these conditions only intensify the need of the Gospel of Christ. Japan is justly recognized as one of the strategic missionary fields of the world. This strong, alert, capable people could accomplish great things for the Kingdom of God. A spiritually regenerated Japan would mean much for the Far East and for the whole world. The very solidarity of the nation would powerfully reinforce its impact for righteousness. The energy and courage which so eminently characterize the Japanese, their readiness to adapt themselves to new conditions, their sacrificial willingness to dare and to die for the cause they espouse—these qualities, if pervaded and inspired by the Spirit of Christ, would make Japan one of the greatest powers for good that the world has ever known. Regenerative forces have already begun to operate most promisingly. Many intelligent Japanese are earnestly trying to strengthen them. The character of these Japanese justifies large hopes for the future.—*World Dominion.*

DAY OF PRAYER FOR MISSIONS

ONCE again the Day of Prayer for Missions draws near. Every year sees a wider fellowship of believing women drawn into this united prayer for missions throughout the whole wide earth. This year for the first time it becomes in reality and in name a World Day of Prayer. Missionaries are already planning to celebrate the day in every mission land, and women of many nations are being drawn near to each other as they draw near to God.

The Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions have made careful plans for the day through the work of a joint committee. A cycle of prayer has been prepared to be used during the months and weeks immediately preceding the Day of Prayer, for we shall get out of this day not more than we put

into it. If it is prayerfully planned for its blessings may be carried through the whole year.

It is hoped that the purpose for which the Day of Prayer has been established may be steadily held in mind. It is a Day of Prayer for Missions and for missionaries throughout the world. No addresses, or songs or exercises should be admitted to the day that do not contribute directly to its main purpose. Neither should its scope be broadened too much; it is a Day of Prayer for home and foreign Missions.

It has been interesting to note through the years a steady growth in the size of the offering that is made on that day toward the approved international and interdenominational centers: The Union Colleges, The Christian Literature Committee and Farm and Cannery Migrants.

With best wishes for the continuation of all, well deserved successes on this brilliant paper.

REV. ALEX. HARSANYI, *Ashtabula, O.*

THE BOYS' SCHOOL IN BAGHDAD

Ida Donges Staudt

THE morning Assembly of the American School for Boys in Baghdad was closing and I stole up the stairway which leads to the balcony on which the service is held and quietly seated myself beside Miss Tucker and a teacher from the American University at Beirut, who was visiting in Baghdad. Miss Tucker was explaining to this man's amazement that this school is just beginning its second year. "But," he said, "I thought this was a school of little boys and these are big boys." "The little boys," we said, "are in another building just beyond this, one hundred of them, this is our Secondary School." "I understood," he said, "that you took over another school and built upon it." "No," we said, "we allowed a little Protestant School to occupy our house the first year we were here. This school was made up of Protestant children, boys and girls, very small, having had the previous year only two teachers, but when it moved into our house though Dr. Staudt acted only as adviser, it started to grow because in an *American* house. Of this original group only a very few are with us now. This is a new school opened a year ago this September." This seemed to him incredible.

Miss Tucker said that when Dr. Staudt announced the hymn from the Reformed Hymnal this young man said, "They cannot sing English." She said, "Yes, they can." "O, they will only mumble." She said, "Listen." And again he was astonished. Others coming here have had this same feeling of wonder that in so short a time a full-fledged school of genuine quality could be established in a strange city. But we have maintained all along that the city of Baghdad is not only clamoring for schools but is highly discriminatory. The Government schools are pushing up their standard continually and the old Religious Schools are trembling, for unless they do likewise they cannot hold their own.

From the beginning we have been blessed with good teachers. Our Beirut life has been invaluable to us in selecting men for we have been able to bring

here those whom we have known and have as yet made no mistake. This year a new blessing has come to us with the coming of two new teachers, Miss Tucker and Miss King, who are teaching their way around the world. Our boys grew accustomed to lady teachers last year when Mrs. Lentz and I both helped out and these splendid College women with their special English preparation and five years' experience in the Orient are a great acquisition.

Jacob, our wizard-janitor, said to me the other day, "Why does Dr. Staudt turn so many boys away?" "Go up into the classrooms and you will have your answer," I said. For the sake of good work we are limiting the number in our classes to twenty-five. We are limited in other ways. Our buildings are houses not schools and though the best of their kind they allow us to go so far and then no farther. These houses furnish living quarters as well as school accommodations. This year Miss Tucker and Miss King live with us, the four of us occupy three rooms upstairs, all the other rooms are classrooms. In the other building live four teachers, Ali Akbar a Fifth Form boy and two other boys from Nasarea. This leaves us four good rooms for the Primaries, a good room for the children who lunch at the school and a place for the good janitor.

One of our teachers said, "Let us double our classes and double our teachers." A great idea but we lost one of our good teachers of last year because of our miserly pay though his younger brother fills his place most acceptably and this proposition is halted by lack of space and lack of means. A pity!

The week of September beginning with the 13th was occupied in registration, examination of new boys and old boys conditioned, placing of students and finally Friday in lesson assignments and book buying. We have a book room this year and to our satisfaction all books ordered from Beirut and from America arrived in time.

Monday, September 20, we began work

full swing. Muollim (teacher) Hashish who gave up his plans to continue his Collegiate course this year to help us again, declared for "duty" which means open the door in the morning and at noon, keep order until school opens and during the noon Study Hour and attend to punishments at the close of the day. Not a light task with 150 boys and no playground. He and I stood together towards the end of the first week and said, "Wonderful." No one entering the court would ever have dreamed that in six classrooms were boys studying under the control of only one young man.

Yes, we have expanded this year but we are chafing at the bits. We have had three different requests, each of which would mean a very much enlarged work. We have been implored to open a Night School. There is a great need of a Kindergarten in this part of the city. Back of us is the big Bab es Sheikh district, solidly Moslem and to these children a free Kindergarten should be offered. We are urged to open a Boarding Department. In our school now we have boys from other places than Baghdad—Kufre, Nasarea, Khanikhin, Ramadi. These are living with friends or relatives, to three we have given lodging. We had a letter recently from a friend in Nasarea saying that if we had accommodations he could send us tribal children. We have heard from other sources that sons of the tribes would come to us if we were prepared to take them. With our inner eye we see the dormitory, clean, bright, filled with desert boys guarded by a God-fearing matron (and we know such a one) and controlled by high principled teachers who will lead

them aright. The things are within our reach, it is for you to say whether they are within or beyond our grasp.

Why are we so absorbingly eager to plant here schools?

1—Into this changing East we must hurl the forces that build lives into righteousness, justice, Christlikeness. The hope here, as everywhere, is in the young and to build character takes time. The schools with their long hold upon the child have time to train both heart and mind.

2—Men and institutions must be brought here who squarely set themselves against the postwar spirit of selfishness and greed and who give to these countries a farflung example of a willingness to lose life in order to save it. Men and women must come who are willing to be living epistles and the reading must be, dedication of life for the Kingdom of God.

3—The United States refused to help after the war. We would not take a mandate, we would not join the League of Nations—we withdrew to our untouched prosperity and left the overturned, upturned, churned and mangled rest of the world to welter in the confusion as best it could. No nation anymore than an individual can seek the goodly place for itself and then with highbrowed indifference pass the other nations by.

Sometimes we stop in our crowded days and say: If by some power we could make our people at home see and comprehend then their would arise on the banks of the Tigris again schools, great schools, whose single aim would be to bring the abundant life to the youth of this ancient land of Babylon, now known as Iraq.

MONTHLY QUIZ

1. *How many foreign students are in our universities and colleges?*
2. *What important conference was held at Princeton in September?*
3. *From what book is the following quotation taken—"Religion in Practice"?*
4. *What is taking China back to poppy culture?*
5. *What "Peace" picture will soon be shown?*
6. *Into what reading course is home mission literature being introduced?*
7. *What object has been added to the objects for the United Day of Prayer offering?*
8. *In which district synod did the delegates come from six different states?*

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR.
311 MARKET ST., BANGOR, PA.

DISTRICT SYNODICAL CONVENTIONS

WOMAN'S MISSIONARY SOCIETY EASTERN SYNOD

THE Thirty-ninth Annual Session of W. M. S. E. S. met in St. Andrew's Church, Reading, on September 21 to 23, 1926.

The Society was greeted heartily by Rev. Dr. Charles E. Roth, the pastor of the hostess Church, and by Mrs. H. E. Moser. Mrs. G. G. Greenawald responded fittingly to these greetings.

The Convention theme was "We Must Preach the Kingdom of God" and the thoughts suggested by this subject were well brought out by the different ladies who had charge of the religious services at each session.

The President, in her address, told concisely of what had been done during the past year, and outlined work that should be taken up in the year before us.

The thoughts of the Society went out to Rev. Dr. C. E. Creitz, to Mrs. Creitz and to Mrs. L. L. Anewalt now on their way to Japan and prayers were offered that they may have a safe journey, an enlarged vision of the Kingdom and a happy return to home and friends.

We rejoiced to have with us several of our missionaries—Miss Mary E. Myers from China, Rev. and Mrs. Paul L. Gerhard and Mrs. T. Fuse, of Japan. Mrs. Fuse is a Japanese evangelist and a devoted helper of Mrs. D. B. Schneder.

It was a great privilege to have Dr. A. V. Casselman give us an interesting and informing address on "Baghdad and Islam" in which he made us feel the great need of that ancient country for the

new life that we know and must give them.

Rev. E. S. Kleinginna, of Bethel Community Center, Philadelphia, told of the work that should be done here in our own land for God's ancient people, the Jews, through whom we have our Bible and our Saviour, but who will not yet acknowledge Him as their Lord and Master.

But little change was made in the personnel of the officers. Mrs. J. W. Fillman was elected President, Mrs. J. M. Mengel, First Vice-President; Mrs. G. W. Spotts, Second Vice-President; Miss Florence E. Brandt, Recording Secretary; Miss Bessie R. Shade, Corresponding Secretary; Mrs. J. Milton Michael, Statistical Secretary; Miss Jeanette Althouse, Treasurer; Mrs. W. H. Mease, Historian.

The Departmental Secretaries remained the same with one exception. Mrs. John Lentz, who has helped us many times to "give of our best to the Master," having been called to the position of Stewardship Secretary of W. M. S. G. S. Mrs. Fred Diehl was appointed Secretary of Stewardship for W. M. S. E. S.

The Reading Convention of 1926 has become part of our history. Like so many of life's good things its actual stay was brief, but its best moments will remain with us and inspire us to nobler living for our Lord. We wish that more of the members of our Woman's Missionary Societies might come each year to enjoy and to profit by these seasons of Christian work and fellowship.

MARY S. SHRIVER.

WOMAN'S MISSIONARY SOCIETY OF POTOMAC SYNOD

THE Twelfth Annual Meeting of the Woman's Missionary Society of Potomac Synod, convened in Christ Reformed Church, Hagerstown, Md., Rev. Conrad Clever, D.D., pastor, on the evening of September 28th, continuing until noon of the 30th.

Beside the regular devotional services, routine business, etc., we had two inspiring evening services. On the first evening, Dr. A. V. Casselman, who has just returned from a trip to Moslem lands, gave us his impressions and convictions of the work being carried on by the United Mission in Mesopotamia. It was an address full of interest and encouragement. Following Dr. Casselman, Miss Mary Myers, of Hoy Memorial Hospital, Yochow, China, told of her work as a nurse.

On the second evening the Girls' Missionary Guilds had entire charge of the

service. This was a beautiful and inspiring service from beginning to end. Miss Alliene DeChant was the speaker, and all know her characteristic way of speaking and winning the girls.

The "special" upon which the Woman's Missionary Society of Potomac Synod will concentrate in the way of raising money will be the completion of the \$5,000 Synodical Scholarship Fund. This fund is to help educate in one of our Reformed Colleges, a worthy young girl for Christian service.

Mrs. Fuse of Japan was our guest-of-honor.

There were no changes in the officers. The only change in Departmental Secretaries was that of Girls' Missionary Guilds, Mrs. Francis R. Casselman, Mercersburg, Pa., being the new Secretary.

BERTHA H. WEHLER.

WOMAN'S MISSIONARY SOCIETY OF OHIO SYNOD

THE meeting of the W. M. S. O. S. at Canal Winchester, Ohio, September 21-23, made it possible to make valid comparisons in the missionary endeavors of more than a quarter of a century's history. Just twenty-eight years ago, the Ohio Synodical Society met in annual session in David Reformed Church, Canal Winchester.

Miss Helen Bareis, in her cordial greeting, gave figures showing the numerical growth and the substantial increase in funds. Through these years we can visualize a long line of presiding officers who could tell of the results of their labors during the period that they had the high privilege of serving as President. Many of these women were present and all of them at some time have served in the Cabinet of the General Society.

Mrs. R. W. Herbst, the first President to serve the merged organizations, presided for the third year. Mrs. J. E. Youngen, of Canton, led the devotional services throughout using as her theme, "Following the Christ." The music was furnished by the Community Choir of Canal Winchester.

The missionary organizations of the local church presented the pageant, "Milestones," and the playlet, "Surprises." The difficulties encountered in organizing a Woman's Missionary Society is depicted in "Milestones," and congregations having no Missionary Society would profit by presenting it.

We deemed it an unusual pleasure to have with us Miss Greta Hinkle, of Philadelphia, Literature and Student Secretary; Mrs. Helen Trescher, Cleveland, Guild and Mission Band Secretary, and Miss Elizabeth Miller, of Shenchow, China, each of whom gave instructive addresses along their distinctive lines of work. It was a joy to have them with us, and we say, "Come again."

President C. E. Miller, of Heidelberg University, and Dr. H. J. Christman, of Central Theological Seminary, were present and expressed their appreciation of the help which the society had given their respective institutions, in the past, and asked for their continued interest in the years to come.

At the In Memoriam Service, Mrs. Elvira Yockey, was made a member In

Memoriam of the Ohio Synodical Society, and the silver star in the banner which designated her life membership in the General Society, was replaced by a gold star. A basket of white lilies served as a symbol of remembrance for the In Memoriam Members who were enrolled during the past year.

It was a source of gratification to learn that the Missionary Home, which has been in anticipation for so many years, is now a realization and that two missionaries are on the roll for occupancy,

Rev. Carl D. Kriete, and Rev. Paul E. Keller and families will be the first residents.

Mrs. L. D. Benner, of Detroit, was elected President for the ensuing year. The meeting will be held next year at the capital of our State.

The delegates reluctantly separated for their homes, feeling that they would be the happier for life for having sojourned two days with the hospitable people of Canal Winchester.

EVA E. KROUT.

WOMAN'S MISSIONARY SOCIETY OF NORTHWEST SYNOD

THE Seventh Annual Meeting of the W. M. S. of Northwest Synod was held at the Zion House, Sheboygan, Wis., September 25th and 26th. Forty-seven delegates were present besides many visitors.

Saturday morning was devoted entirely to business and reports showed a small gain in membership in all departments. Also in subscriptions to *Missionary Review of the World* and *Everyland*. Total receipts for year \$4,346.44. This includes a Thankoffering of \$1,823.61, a gain of over \$300 over last year.

Delegates to General Synod reported to all local societies. The following work was stressed:—

Complete China Hospital Fund. Observe 100th anniversary of Home Missions in all local societies. That a large part of the Thankoffering goes towards the Girls' Dormitory at the Indian School at Neillsville. Pray for God's Blessing on all local societies. Send more news items to Church papers. Departmental Secretaries stress their work through columns of Church papers. All locals appoint secretaries for every department so that all phases of our work will be stressed. That Synodical departmental secretaries send Synodical President a copy of every circular letter that she may gain a more comprehensive view of the work.

The same officers were re-elected with exception of Recording and Corresponding Secretaries: Miss Ella Arpke, She-

boygan, Wis., Corresponding Secretary, and Miss Rose Mann, 458 38th Street, Milwaukee, Wis., Recording Secretary.

The afternoon was given over to various addresses and Dr. J. Friedli, of the Mission House, spoke to the women on the 100th anniversary of Home Missions in a very interesting manner. Special time was given to G. M. G. delegates for conference.

The evening meeting was held at the Zion Church and the local G. M. G. had charge of the Vesper Services. Selections from the Oratorio, "St. Paul," were rendered by members of the local choir. This was by request of Miss Kate I. Hansen, of our Miyagi College at Sendai, Japan, who gave an address on "The Ministry of Music." This address was a revelation to many of us, showing what can be done with music along missionary lines.

Sunday was the Missionary Festival of Zion Church and the church auditorium was packed both morning and afternoon. Speakers of the day, Rev. G. D. Elliker, of Waukon, Iowa, and Prof. Karl Ernst, of the Mission House.

Installation of officers by Rev. Paul Grosshuesch in the afternoon was a very impressive service.

An invitation for our next annual meeting was extended by W. M. S. of New Glarus, Wis.

We pray for God's richest blessings on all the work of the W. M. S. of our Church.

ELLA L. KLUMB.

W. M. S. MID-WEST SYNOD

THE Sixth Annual Convention of the Woman's Missionary Society of Mid-West Synod was held in conjunction with the Mid-West Synod at Lone Tree, Iowa, Rev. C. Edward Holyoke, Pastor, September 28th-October 1st. Sessions opened Tuesday afternoon with a Cabinet Meeting, the President, Mrs. Abram Simmons, presiding.

At the evening service, Rev. F. H. Hupnow, Fort Wayne, Ind., gave the inspirational address. Addresses of welcome were made by Mr. H. A. McMillan, mayor of Lone Tree, Rev. Goltry, of the local Methodist Church, and Mr. Charles A. Hacke, a member of the Lone Tree Congregation.

On Wednesday morning, words of welcome were spoken by Mrs. Gladys Buell, of Lone Tree, to which Mrs. W. A. Alspach, of Bluffton, Ind., responded. The President's report was charmingly given and contained much encouragement as did the reports from other officers and departmental secretaries. Seventy-five enthusiastic women attended the sessions, forty of whom were voters. This was most gratifying, when we remember the long distances delegates had to travel. The following states were represented: Kentucky, Illinois, Iowa, Indiana, Nebraska and Kansas.

The Synod and the Woman's Missionary Society partook together of the Holy Communion.

At the afternoon session, the following secretaries spoke on the needs of their particular fields, Rev. Daniel Burghalter, D.D., for the Foreign Mission Board; Rev. J. W. Meminger, D.D., Ministerial Relief; Rev. C. E. Schaeffer, D.D., Home Mission Board; Rev. John C. Horning, D.D., Superintendent of the Central West, and Rev. C. A. Hauser, D.D., of the Publication and Sunday School Board.

Wednesday evening was G. M. G. Banquet night. The hostess guilds wore fancy caps and entertained with songs and Guild yells. A plavette, "Hello and Good Night," written by Mrs. Charles Neireiter, of Fort Wayne, was presented

by the Misses Blanche Mumm and Celeste Baumer. A poem used as prelude was given by Miss Blanche Preizig. Due to the itinerary of Mrs. Annetta H. Winter, and the co-operation of the Synodical and Classical secretaries, Mid-West had ten new guilds to report. Mrs. E. A. Beck, a returned missionary from China, gave the address of the evening. Excellent music was furnished by the choir. The offering of the evening, amounting to \$100, was given to the Scholarship Fund.

Mrs. B. F. Maas, of Louisville, Ky., was elected President; Mrs. Abram Simmons, First Vice-President; Mrs. C. Edward Holyoke, Lone Tree, Corresponding Secretary, and Mrs. C. E. Korn, Indianapolis, Historian. No change was made in the other offices.

The subject of Stewardship was presented by Rev. W. E. Lampe, Ph.D., at a joint meeting of the Synod and Woman's Missionary Society. A Fellowship Dinner followed with Rev. F. W. Knatz, of Fort Wayne, presiding. After-dinner talks were given by Dr. C. F. Kriete, Rev. Kalbfleisch, Rev. Snyder, Mrs. B. F. Maas and Mrs. Charles U. Neireiter.

Rev. A. J. Levensgood presided at the evening service. Addresses were given by Dr. J. W. Meminger and Dr. C. E. Schaffer, whose theme was the 100th Anniversary of Home Missions.

The devotional services for the sessions were led by Mrs. Maas, Mrs. M. E. Beck, Chicago; Mrs. R. Rettig, Omaha, Neb.; Mrs. R. B. Meckstroth, Huntington, Ind. A consecration service, led by Mrs. Beck, closed the sessions of the Synodical Woman's Missionary Society. Delegates and visitors returned to their homes with a fuller knowledge and understanding of our denominational work at home and abroad, determined to carry what they had received back to their respective fields.

The hospitality of the people at Lone Tree supplied the opportunity for this pleasant and profitable season of inspiration.

MILDRED MOLLET.

ECHOES FROM THE WILSON COLLEGE CONFERENCE

THIS year the Wilson College Conference of Missions celebrated its tenth birthday anniversary and there was great rejoicing. As usual those in attendance were filled to the *nth* degree with information and inspiration.

The busy days were begun with the worship period conducted by Mrs. Skerrett. In a most beautiful way she developed her theme, "The True Spirit of Worship," by a program of Bible readings, prayer and song, creating an atmosphere which prepared all for the great messages of the conference.

Perhaps the outstanding feature of the week was the daily Bible hour, led by the Rev. Harold Phillips. "Some Essentials of the Religious Life" was the subject of these studies, which Rev. Mr. Phillips developed under the topics, "Our Approach to Religion," "The Function of Religion," "Guarding Our Religious Heritage," "The Dynamic of Religion" and "The Fruits of Religion." The last of this series of lectures was given by the Rev. Charles Arbuckle, D.D., in the absence of Rev. Mr. Phillips.

The adult classes studied "Moslem Women," under the leadership of Miss Gertrude Schultz, while Mrs. D. E. Waid directed the study of "Our Templed Hills." This she called "a study book of our daily bread."

The girls found joy and inspiration in attending the classes on "Young Islam on Trek," taught by Helen Gill Lovett, and on the "Story of Missions," by Janet Gilbert.

Two teacher training classes were held each morning. Mrs. E. H. Silverthorne led the one on "The Moslem Faces the Future," and Miss Elizabeth Taylor taught "Our Templed Hills." The members of these groups gained a valuable background for the teaching of the books.

The Little School Within a School consisted of demonstration classes for Beginners, Primary Children, Juniors and Intermediates. Miss Corinne Bowers, director, had an excellent corps of teachers who presented missions to children in a very natural and interesting way, using all the modern methods of dealing with

little folks. During the conference of leaders, following the observation hour, peculiar problems were discussed and solutions suggested.

There were five discussion groups—"An Old Book with a New Cover," led by Hannah Miller; "Jesus as a Worker," by Caroline Palmer; "What About the Young People's Religion?" by Gladys Gilkey Calkins; "China," by Milton Stauffer, and "International Relations," by Mrs. Jeannette W. Emerich. With Mrs. Calkins, the girls had a series of helpful discussions and learned more of the one who understands youth—Christ—who went back to the roots of things as thinking young people are doing today.

Just as the crowds listened to the Master as He taught by the Sea of Galilee, so, every evening, the group gathered at the stream, 'neath the trees—people of many denominations and even nations, all uniting in the vesper service—hearing the words of life as they fell from the lips of the leaders.

The evening meetings were most inspiring. At the opening session, at which Miss Mary Peacock presided, short talks were given by Mrs. H. W. Smith, the conference hostess; Dr. Warfield, president of Wilson College; Mrs. Platt and Mrs. Evemeyer. Mrs. Helen Barrett Montgomery, the main speaker, gave a most stirring address, in which she brought before her hearers a vivid realization of the obligations that are involved in opportunities.

Tuesday evening was given over to the missionaries. Messages were brought from Manila, in the Philippines, by Mrs. Hooper; from Sierra Leone, West Africa, by Edith Friday; from India, by Miss Riley; from Japan, by Ida Shrock; from Java, by Freda Chadwick; from New Mexico, by Leona Blake, and from Hunan, China, by Mrs. Annetta H. Winter and Miss A. Katherine Zierdt. It was a night long to be remembered.

Thomas Que Harrison, secretary of the Youth Fellowship for Peace, was the speaker at a large meeting held in the First U. B. Church, Chambersburg, on Wednesday evening.

Thursday was International Night and the speakers were Dr. Paru, from India, an associate of Dr. Kugler; Miss Tei Tanioka, of Japan, a graduate of Wilson College, and Miss Charlotte Djong, of China, a graduate of Gingling College, and at present a student at the Philadelphia School for Christian Workers of the Presbyterian and Reformed Churches. Mrs Katherine Willard Eddy, secretary of the foreign division of the Y. W. C. A., presided.

Dr. John McDowell, secretary of the Board of National Missions of the Presbyterian Church, was the speaker on Friday evening, and on Saturday Mrs. Jennie A. Griffith, Protestant worker in the Juvenile Court of Philadelphia, representing the Federation of Churches of Philadelphia, told of her work among the boys and girls.

The last service was the birthday celebration, with a most impressive processional. From the ten lighted tapers, borne by as many white-robed maidens, each one of the audience lighted her candle until the room was aglow with the "Friendship Fire."

After a week of study and discussion of the things that go towards the advancement of Christ's kingdom, Wilson came together, on Sunday morning, at the Lord's table with a keener realization of responsibilities and a sense of gratitude for the opportunities which brought the obligations. Dr. Irvin W. Hendricks, pastor of Zion's Reformed Church, Chambersburg, conducted the communion. At the morning service, which followed, Dr. Arbuckle brought a helpful message of what Christ expected of His followers.

In the afternoon the Little School presented a program which showed very clearly that children are not to be outdone by their elders in the ability either to receive inspiration or to give it.

At the musical vespers, Miss Donahue, who leaves for Peru, S. A., in September, the sixth to go out from the Wilson Conference, pinned her star on the Service Flag.

The music, throughout the week, was tremendously uplifting. The choir, consisting of volunteers from the Conference, added greatly to the morning worship by way of chants, to the evening service by



MISS S. ELIZABETH ZIMMERMAN
Statistical Secretary



MRS. ABRAM SIMMONS
Organization and Membership Secretary

the processional, and at all times added personality to the well-chosen hymns. Miss Marion Clapp, the director, favored the Conference with vocal solos at various times.

As one walked through the hall of Old Wilson, there came into view on one of the doors, an attractive poster showing a little girl gaily skipping along, inviting you to skip into the Literature Room. This year the material was not arranged according to denominations, but according to subject matter. Thus the two main divisions were "The Moslem World" and "The Rural Church." It seemed as though the delegates had hardly arrived before they began "skipping" into the room. Mrs. Harry Gilbert, of First Church, Reading, was our representative here.

The four-fold purpose of Christian life does not forget physical development, and at this Conference ample and healthful recreation was provided. For those fond of aquatic sports there was swimming in two fine indoor pools; also swimming and canoeing in a stream near the college. For

the lovers of outdoor games there were numerous tennis courts. For would-be sightseers there were several trips to Gettysburg and nearby places. Last, but not least, the beautiful campus itself furnished recreation for everyone.

Each evening, after the platform meetings, the Reformed delegation met, with its camp leader, Miss Carrie M. Kerschner, for a good-night service. These brief meetings were very inspirational. Wednesday afternoon, in Alumnae Hall, the Reformed Camp enjoyed a short program of special music, greetings and response by Mrs. Hendricks and Miss Kerschner, talks by our missionaries, Miss Zierdt, Mrs. Winter and Mrs. Evemeyer, etc. The Reformed party in the Day Students' Parlor, on Thursday evening, was decidedly a success, for the committee had planned wisely and carefully. The decorations were most artistic, and because of the lovely surroundings, the guests could not help but be in a merry mood and all entered wholeheartedly into the jollity.



MISS LUCY WELTY
Secretary of Mission Bands



MRS. JOHN LENTZ
Secretary of Stewardship

Miss Zierdt, the missionary guest of the W. M. S. G. S., said: "The Conference was a fitting climax to the educational opportunities given me by the Woman's Missionary Society of General Synod during my furlough. Problems and needs of the world were discussed and methods were planned for solving these problems and

meeting the needs. And, now, equipped with 'The Essentials of the Religious Life,' and accepting the challenge of 'The Cost of a New World,' we should feel impelled to enter the race and press toward the goal—a new world, a world of Christian brotherhood."

G. P. H.

DEPARTMENT OF LIFE MEMBERS AND MEMBERS IN MEMORIAM

Mrs. J. W. Fillman, Secretary

OWEN MEREDITH said, "No life can be pure in its purpose or strong in its strife, and all life not be purer and stronger thereby." We realize the truth of this statement by recalling the lasting impression for good made by some people, whom we have known, upon the lives of the communities in which they resided.

It is a heart full of love for mankind that prompts the surrender of self to a life of service for the Master wherever He has work to be done. However, there comes a time to most people when active service must be given up. Then how happy one may feel if provision has been made whereby the work may be carried on indefinitely in one's name.

An opportunity for making such provision is presented by the Department of Life Members and Members in Memoriam of the Woman's Missionary Society of General Synod. Through the Perpetual Fund created by these membership fees, the work will be carried on and on.

This, then, should be a challenge to each member of the Missionary Societies, Girls' Missionary Guilds and even the Mission Band, to make such provision by becoming Life Members of the General Society and leave upon future generations the impress of a consecrated life.

If no advantage has been taken of this opportunity during the earthly life of an individual, there is no more fitting way of paying tribute to the memory of a loved member of the family or a devoted worker than by placing their name

on the Roll of Members in Memoriam and thus continuing the work so dearly loved when living.

A new leaflet, "As Long as the World Shall Stand," by Carrie M. Kerschner and a new playlet, "Witnessing Widely," by Margaret Strack Fisher, should be used widely by the secretaries in promoting the Department. A leaflet containing the complete list of Life Members and Members in Memoriam to the close of the Triennium 1923-1926 is also ready for distribution. The General Secretary will greatly appreciate being notified of any errors or omissions occurring in this list, also the prompt notification, when a Life Member passes on to the Life beyond.

During the past Triennium, 269 Life Members and 134 Members in Memoriam were added to the Department. This gives us a present enrollment of 760 Life Members and 442 Members in Memoriam. During the last year of the past Triennium the following members were enrolled:

LIFE MEMBERS

EASTERN SYNOD

Mrs. J. H. Beamenderfer, Lebanon, Pa.
Miss Laura Hiller, Quakertown, Pa.
Rev. A. K. Faust, Miyagi College, Sendai, Japan.
Mrs. George A. Kessler, Easton, Pa.
Mrs. E. B. Horton, Phillipsburg, N. J.
Mrs. William H. Laubach, Easton, Pa.
Mrs. Harry D. Schaffer, Reading, Pa.
Mrs. J. B. Amarrell, Leesport, Pa.
Mrs. Lizzie Evans, Easton, Pa.
Mrs. F. G. Mock, Harrisburg, Pa.
Mrs. Howard Obold, Perkasie, Pa.
Mrs. Anna C. Krusen, Norristown, Pa.
Mrs. Eliz. Fitz Smith, Pottstown, Pa.

Miss Elsie S. Borneman, Boyertown, Pa.
 Mrs. Henry G. Siegfried, Easton, Pa.
 Mrs. J. N. Le Van, Easton, Pa.
 Mrs. Charles B. Weaver, Perkasia, Pa.
 Mrs. John D. Penny, Harrisburg, Pa.
 Mrs. G. Willis Hartman, Harrisburg, Pa.
 Mrs. G. G. Greenawald, Boyertown, Pa.
 Mrs. Thos. A. Fenstermaker, Philadelphia, Pa.
 Mrs. B. F. Hartzell, Chalfont, Pa.
 Mrs. John K. Stoudt, Leesport, Pa.
 Helen C. Anspach, Milton, Pa.
 Mrs. Jacob Stuck, McClure, Pa.
 Mrs. J. H. Mumbower, Pleasant Valley, Pa.
 Mrs. W. J. Kohler, Richlandtown, Pa.
 Mrs. J. G. Dubbs, Bethlehem, Pa.
 Mrs. Charles F. Freeman, Doylestown, Pa.
 Mrs. Herbert F. Godley, Easton, Pa.
 Mrs. Harry M. Yingst, Harrisburg, Pa.
 Mrs. George W. Henzel, Quarryville, Pa.
 Mrs. John F. Redding, Bernhardt's P. O., Pa.
 Miss Essie M. Ritzman, Reading, Pa.
 Mrs. Elmer Lewis, Shamokin, Pa.
 Mrs. James R. Shepley, Sellersville, Pa.
 Miss Mary Shriver, Fort Washington, Pa.
 Mrs. J. B. Sherk, Lebanon, Pa.
 Mrs. Joseph S. Wise, Fort Washington, Pa.
 Mrs. J. W. Fillman, Philadelphia, Pa.

GERMAN SYNOD OF THE EAST

Miss Adelaide Gundlach, Berea, Kentucky.
 Mrs. Henry Schroeder, Rochester, N. Y.
 Mrs. Ernest Reinbach, Rochester, N. Y.
 Mrs. Ed. Lang, Rochester, N. Y.
 Mrs. Wm. C. Baldauf, Buffalo, N. Y.
 Mrs. F. H. Diehm, Rochester, N. Y.
 Mrs. Elizabeth Scanlon, Rochester, N. Y.
 Miss Gertrude E. Fritz, Buffalo, N. Y.
 Mrs. Elizabeth M. Fritz, Buffalo, N. Y.
 Mrs. Marie K. Wilson, Buffalo, N. Y.
 Mrs. Catherine Loffler, Takoma Park, Md.

MID-WEST SYNOD

Inez Guth Russom, Louisville, Ky.
 Mrs. W. C. Richardson, Huntington, Ind.
 Mrs. Wm. Rippe, Fort Wayne, Ind.
 Mrs. Catherine Louise Schneider, Fort Wayne, Ind.

NORTH-WEST SYNOD

Mrs. Lydia Bossard Meier, Sheboygan, Wis.

OHIO SYNOD

Mrs. Nina L. Weber, New Philadelphia, Ohio
 Mrs. Elizabeth King, Lima, Ohio.
 Mrs. Anna S. Kinzer, Lima, Ohio.
 Mrs. Louise Georgianna Rohrbaugh, Canton, Ohio.
 Mrs. Frank Jones, Canton, Ohio.
 Lillian K. Blemker, Canton, Ohio.
 Mrs. Anna Lindelof, Martins Ferry, Ohio.
 Mrs. Nora E. Walters, New Philadelphia, Ohio.
 Mrs. L. B. Hartung, Canton, Ohio.
 Mrs. Elizabeth Sexauer, Akron, Ohio.
 Mrs. James McGregor, Canton, Ohio.
 Mrs. E. C. Burkhardt, Wheeling, W. Va.
 Mrs. Stella Megali, Wheeling, W. Va.
 Mrs. Mary Megali, Wheeling, W. Va.
 Mrs. Katherine Binns, Canton, Ohio.
 Mrs. Eliza Barger, Columbiana, Ohio.
 Marjorie Burger Moyer, Wooton, Ky.

Edith Zeits, Lima, Ohio.
 Mrs. Harry J. Rohrbaugh, Cleveland, Ohio.
 Mrs. Jennie A. Tobias, Alpha, Ohio.
 Mrs. W. E. Shawver, New Philadelphia, Ohio.
 Mrs. Grace Fenneman Burger, Wooton, Ky.
 Mrs. Edward H. Perry, St. Marys, Ohio.
 Mrs. Len C. Koplin, Akron, Ohio.
 Mrs. Malinda A. Werley, East Canton, Ohio.
 Mrs. Lizzie J. Fink, East Canton, Ohio.
 Mrs. Anna Zaugg, Wooster, Ohio.
 Mrs. Lottie Neiswanger, Akron, Ohio.
 Mrs. Lena Zaugg, Wooster, Ohio.
 Mrs. Florence E. Tobias, Carrothers, Ohio.
 Mrs. August Snyder, Dayton, Ohio.
 Mrs. Ross A. Fishel, Canton, Ohio.
 Mrs. John Kalchthaler, Detroit, Mich.

PITTSBURGH SYNOD

Mrs. Charles G. Pierce, McKees Rocks, Pa.
 Mrs. A. Park Dibler, Turtle Creek, Pa.
 Mrs. S. O. Reiter, Pittsburgh, Pa.
 Mrs. F. B. Collins, Berlin, Pa.
 Mrs. Ora Clingman Walker, Jennerstown, Pa..

POTOMAC SYNOD

Mrs. Mary B. Ranck, Washington, D. C.
 Mrs. Marsby J. Roth, Hanover, Pa.
 Mary Agnes Fulton, Walkersville, Md.
 Fannie F. Cramer, Walkersville, Md.
 Mrs. O. P. Schellhamer, York, Pa.
 Mrs. J. C. Leonard, Lexington, N. C.
 Mrs. G. T. Crowell, Concord, N. C.
 Katharine A. Tyson, Frederick, Md.
 Mrs. F. A. Dieffenbach, Westminster, Md.
 Mrs. Joseph H. Apple, Frederick, Md.
 Mrs. Henry C. Foster, Clearspring, Md.
 Harriet King Heyser, Chambersburg, Pa.
 Mrs. E. H. Bixler, Carlisle, Pa.
 Mrs. Joseph Heisler, York, Pa.
 Miss Regina Riek, Roaring Spring, Pa.
 Susanna M. VanAlman, Roaring Spring, Pa.

MEMBERS IN MEMORIAM

EASTERN SYNOD

Mrs. Richard Meily, Lebanon, Pa.
 Mrs. Anna L. Happel, Lebanon, Pa.
 Mrs. Jacob Bowman, Palmyra, Pa.
 Miss Jennie E. McFall, Flicksville, Pa.
 Elizabeth Drumm, Philadelphia, Pa.
 Lucy Zierdt Roak, Wilkes-Barre, Pa.
 Mrs. Charlotte Spitzner, Tremont, Pa.
 Mr. William Ebert, Philadelphia, Pa.
 Mrs. William Ebert, Philadelphia, Pa.
 Mrs. H. Z. Kratz, Norristown, Pa.
 Mrs. Elizabeth S. S. Shappel, Philadelphia, Pa.
 Mrs. Mary C. Smith, Phoenixville, Pa.

GERMAN SYNOD OF THE EAST

Minnie D. Gaise, Buffalo, N. Y.

MID-WEST SYNOD

Miss Elizabeth Berleman, Lafayette, Ind.
 Mrs. Elizabeth Booher, Lafayette, Ind.
 Mrs. Anna Mary Dietrich, Jeffersonville, Ind.
 Mrs. Minnie Eckle, St. Joseph, Mo.

NORTH-WEST SYNOD

Miss Miriam Elliker, New Glarus, Wis.
 Mrs. Josias Grass, Sauk City, Wis.

OHIO SYNOD

Mrs. Catherine Beaumont, Canton, Ohio.
 Mrs. Alice Chodat, Orrville, Ohio.
 Mrs. Kathrine Wirth, Orrville, Ohio.
 Katharine Gundlach Rieber, Vermilion, Ohio.
 Mrs. Kate Winters Eavy, Xenia, Ohio.
 Mrs. Rachel Dager, Robertsville, Ohio.
 Mrs. Maria Werner, Canton, Ohio.
 Mrs. Matilda Shepperd, Dayton, Ohio.
 Mrs. Martha Elliker, Robertsville, Ohio.
 Mrs. Julia Neible, Dayton, Ohio.
 Blanche Zinn, Galion, Ohio.
 Sophia Catherine Kahle, Norwood, Ohio.
 Hattie Fischer Fields, Dayton, Ohio.

PITTSBURGH SYNOD

Margaret Eve Weiser Poorbaugh, Berlin, Pa.
 Mrs. Amanda Gladfelty Newman, Salisbury, Pa.
 Miss Jean M. Craig, Edgewood, Pa.
 Mrs. Ruth Junia Ferner Cochran, Somerset, Pa.

POTOMAC SYNOD

Mrs. Emma Barbara Neidig, Frederick, Md.
 Mrs. Elizabeth J. Holter, Middletown, Md..
 Mrs. F. May Cramer, Walkersville, Md.
 Mrs. Henry Wissler, Thurmont, Md.
 Maude Hewitt Rex, Gettysburg, Pa.
 Charles G. Cramer, Walkersville, Md.
 Mrs. Sarah Vanderson Besore, Waynesboro, Pa.
 Mrs. Geo. B. Russell, Waynesboro, Pa.
 Ellen Heyser Bower, Chambersburg, Pa.
 Christine Gruel Cremer, Chambersburg, Pa.

TRANSFERRED TO ROLL OF
IN MEMORIAM

MID-WEST SYNOD

Mrs. Carrie Ziebach, Lafayette, Ind.

OHIO SYNOD

Miss Hattie Wilt, Bellevue, Ohio.
 Mrs. George Bancroft Smith, Dayton, Ohio.
 Mrs. Edna Trinter, Vermilion, Ohio.

IN MEMORIAM POEM

The following poem was used in the In Memoriam Service at the meeting of the Woman's Missionary Society Eastern Synod, Miss Katherine Laux, Secretary.

In my mother's garden the flowers nod,
 But my mother has gone away;
 And the hearts of her own are very sad,
 As they gaze at the garden today.

In daffodils gay, and in tulips bright,
 As they sway in the springtime breeze,
 Proof of the souls that shall live again,
 A radiant hope one sees.

For there in the garden of "After While,"
 Her spirit they'll meet once more,
 Clad in a fairer, lovelier garb,
 Than ever on earth she wore.

In my mother's garden the flowers nod,
 And my mother afar has gone,
 But she'll be back, tho' the time seems
 long,
 At the Resurrection's dawn.

EVERYLAND AS A CHRISTMAS GIFT

In the after-Christmas mail of 1925 there were scores of letters containing such sentences as these:

"My best Christmas gift of all was Everyland."

"I like Everyland better than any of my Christmas gifts because it is to keep coming every month."

"My mother gave me Everyland for Christmas and I love it."

"Some one sent me Everyland for a Christmas present. It was the loveliest present of all and when it is time for it to come I ride to the post-office and when I get it read it through from beginning to end."

Thousands of boys and girls would rather have Everyland for a Christmas

present than perishable toys or dust gathering nick-nacks. Thousands of perplexed parents and harassed relatives will be saying between now and Christmas, "What shall I give John? Suggest something for Mary." Give John Everyland. We suggest Everyland for Mary. There is no other present which costs so little and means so much. The subscription price has been reduced to \$1.00. Solve your Christmas gift problems by giving Everyland to all the boys and girls on your list. Suggest to your friends that Everyland will help to solve their Christmas gift problems also and will bring blessing to the boys and girls throughout the year.

Literature Chat

CARRIE M. KERSCHNER

WE are bubbling over with the joy of new things that have come from the publishers the past few weeks for our Junior workers. We want to share the news with them at once.

Does everybody remember that the Mission Band packets this year contain helps for the Moslem books and any one of the three "Better Americans"? In other words, if you are using "Better Americans," No. 1, you will want the Mission Band Packet, No. 1; if you are using Book No. 2 of the series you should order Packet No. 2, and for book No. 3 there is Packet No. 3. Each packet sells for 50c. In addition we have the

HOW TO USE TWO YOUNG ARABS. It is prepared by Katharine Scherer Cronk with seven pages of hand-work by Maude Evelyn Bradley. Priced at 15c it seems ridiculously cheap. "Two Young Arabs," you know, contains the story material for "Friends of the Caravan Trails" the text for leaders of Juniors. The primary teacher will use "Musa, Son of Egypt." These three books are priced at 50c each.

POSTER PATTERNS. At the Summer conferences everyone deplored the fact that there were no Poster Patterns similar to the ones for "Brave Adventurers," but here they are right fresh from the press. A pattern for each Moslem country visited in the book "Two Young Arabs"—Arabia, India, Persia, North Africa, Egypt and Jerusalem. The patterns are all there for making the posters and an additional sheet of numerals and letters. Price 50c.

TICKETS. JUNIORS LOVE THE IDEA OF GOING ON A JOURNEY. The book lends itself so admirably to a journey through Moslem lands that the helps have been prepared with this in mind. Tickets should be made available for all the members of the groups studying the text book, or using it as a basis for programs. The tickets are printed on long strips resembling the regular tourist

tickets via Arabia, India, Persia, North Africa, Egypt and Jerusalem. They are good on the World Friendship Lines and have six coupons to be punched for attendance at the six meetings. Price of tickets 10c per dozen.

MODES OF TRAVEL CUT OUTS. Not only are there to be tickets for the boys and girls but modes of travel will be furnished. These are printed on sheets in four colors. Give the boys and girls, or let them make them themselves from the patterns, a camel for the trip through Arabia, an elephant for the mount for India, a prancing charger to take them through Persia, a Nile Boat for Africa, and a kneeling camel for the journey through Egypt. The complete set of patterns is on each sheet. Price 10c per dozen sheets.

OUTLINE MAPS. Nearly every Junior teacher is using an Outline map for this study of the Moslem lands. It costs only 25c and with it should be used the CUT OUT SHEET OF MOSLEM TYPES. This sells for 10c. It is entirely different from the sheet mentioned in the previous paragraph. The different types of Moslem men, women and children are to be colored, cut out and pasted on the Outline Maps. Small outline maps for individual use are 25c per dozen. Large colored Wall Maps sell for 60c each.

BOOKS OF BABIES for the tiniest Mission Banders! Charming, cute and so full of interesting pictures and information that will please the little tots. There are in the series a Book of Babies, Book of Other Babies, Book of an Indian Baby, Book of a Chinese Baby, Book of an African Baby and Book of Island Babies. Six baby books at 50c each. Then we have the Birthday Book of Balu, priced at 80c. Three picture Games, one of Prema, another of Africa and the third of Wen Bao, the Chinese Baby. You can only find out how the children will love them if you send an order. Also 40c each. Beautiful TALKS ON AFRICA TODAY and PALESTINE with pictures to illustrate are also 40c each.

All children like the picture "The Hope of the World"; in sepia this is priced at

35c and in colors at 60c. It is also reproduced on a post card size which sells for 5c each or 50c per dozen. One church recently ordered nine dozen for distribution among the children of the district in which it had been doing missionary work during the summer. And what do you think they did before they gave them to the children? On the plain side of the card they printed the favorite hymn of the children. What we really want to tell you is the news that a small leaflet entitled "They Love Him, Too," 10c, contains six stories about the picture. Then, too, we have two post-card painting books, "Children of India" and "Children of Africa" at 60c each. The Near East Painting Book sells for 25c.

Did you ever, ever, hear of so many good things for use in one year with your Foreign mission study? USE THEM, please.

Then there have also come two plays for Juniors. The one, "Tara Finds the Door to Happiness" requires about 12 characters. There are three scenes: a village street, a Moslem zenana and a village mission school. The second play, "The Black Tents," depicts life among the Bedouins in Syria. It has seven principal characters and as many Greek, Russian and Syrian girls and boys as you have to use. The children will surely want to act this play under the tent which is pictured on page 4 of the play. Each of these plays sells for 25c.

A Home Mission Play for Juniors is entitled "The Pumpkin Francis Brought" and is priced at 7c each, 6 for 35c. You will surely want to give this. Fine for Thanksgiving Time! Intermediates may also give this play. "Surprises," a playlet in two scenes, which may be presented together or separately, tells of all the good things we learn in Mission Band and stresses the Thank Offering. It sells for 8c or 4 for 25c.

We are not forgetting that girls, too, want plays. So here is, "The Cross Roads Meetin' House," 35c; "Just Indian



GUILD COUNSELLORS AT
W. M. S. G. S. CONVENTION

Girls Together," (a dialogue for two girls); "Little Nine Pounds," (a dialogue for a Chinese girl eight or nine years of age and her mother), 3c; "Tired of Missions," 8c, 12 for 75c; Girls' Missionary Guild playlet, "Making a Choice," (prepared with the hope that it may add to the interest of gifts of the Girls' Missionary Guild" especially the Thank Offering, 11 characters), 10c each, 6 for 50c.

Eastern and Potomac Synods order from Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. All other Synods order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

CALENDARS! CALENDARS!

YES, they are ready and the best ever. The cover page is most attractive and has been designed by Miss Nancy Ochs, an artist of St. John's Church, Allentown, Pennsylvania. The theme is "Thank-offering" and the pictures are of buildings which have been erected from the thankoffering. The prayers have been written mostly by missionaries who are connected with these buildings. The price is the same as in former years—\$2.00 per dozen in lots of a dozen or more. Single copies sell for 25c. It might be well to order at once.

I surely would not want to be without the "Outlook of Missions."

MRS. JOHN GRAF, Waukesha, Wis.

The Mission Band

LUCY WELTY, *Secretary*

THE KING'S HIGHWAY

A series of stories that may be told, illustrated and dramatized by the Mission Band.

The Little Pebbles

Did you ever walk or ride out along a public highway, such as the Lincoln or William Penn Highway? Did you ever cross a bridge with a stone foundation? I am sure you did for we have all kinds of bridges on our highways.

I have in mind a large bridge which crosses a beautiful stream in the Allegheny Mountains. It has a strong foundation built of stones of all shapes and sizes and it is built in the shape of an arch or rainbow. Stone after stone is piled up until the top is reached—large stones and red stones, flat stones and round stones.

Now the most important stone of all is the keystone. If two little boys or two little girls should each start at different ends of the rainbow and travel upward until they meet, and then should place a stone where they met, that would be the keystone. But since the arch is round this keystone would slide off or fall unless there were other stones built up beneath it for support. And it takes ever so many stones to make a good support. The large stones are very strong and help very much to build up the bridge and support the keystone. But all around the larger stones are open places which must be filled or those larger stones may slip out of place. So we gather medium sized stones and fill in all these cavities as we build. But when we have done this there are still small openings between the stones. So we collect still smaller stones to fill up the cavities. But always there will be smaller and smaller places to be filled until we find that only the very small pebbles and grains of sand entirely fill the holes. Only when all the stones cling to each other and do their work together will the foundation of the bridge be firm and strong.

But sometimes, after a while, the little pebbles and grains of sand become tired of their work. First one tiny grain becomes loose and falls out. This makes it easier for other grains nearby to loosen and fall. Then, after a time, the larger pebbles feel their freedom and begin to loosen until finally they fall away from the bridge. When one goes the others around it soon work loose until several fall out. This makes a weak spot in the foundation and one by one all the pebbles and small stones begin to loosen and fall. After a time the hole becomes larger and larger until even the big stones begin to slip and slide and in a short time the important keystone has no support and the entire bridge falls. Oh! what a dangerous place the beautiful mountain stream has become! It is because of weak and broken bridges that many a train has been wrecked, or an automobile thrown into the river. Sometimes even a pedestrian has slipped into the hole in the darkness and has become injured or killed. All because those tiny pebbles and grains of sand quit their job. Their task looked so small and unimportant but what a great task it was!

Now people are just like that. The keystones in the arches of the bridges are our missionaries and greatest leaders. The big stones are the best workers in the church who help the missionaries and pastors to hold their places and do their work. They support them by giving of their time and money and prayers. If the large stones fail to help the keystones, the keystones become helpless, for they cannot keep up the bridges alone.

The other people, greater in number, help the missionaries by doing what those above them plan for them. No group can do its work without the help of the others. So it is with the pebbles and grains of sand. There are many more of them, but each single one has its work to do, to help those higher up. The children are like the pebbles and the smallest Mission Band workers are the grains of sand. If one child becomes tired of its work for Jesus and lets go and falls out, it makes it easier for others to loosen and fall. Every task we neglect makes a weak spot in the bridge. The little grains of sand have a very

important job. Every child has work to do for Jesus. They must help each other to help the larger folks to help our leaders, and our missionaries.

What is the work of the missionaries? It is building, beautifying and extending the King's Highway. If we as Mission Band workers do our work well at all times, it makes the work of those around us easier, and we, too, are extending the King's Highway and beautifying it by kind words and deeds. If we fail, the face of Jesus becomes sad for this beautiful Highway becomes neglected and marked by ugly places and dangerous holes where some poor traveler, not knowing, may become seriously injured or even killed.

Are we going to be stand-patters for Jesus? Or are we going to allow His bridges to fall because we have become careless in our daily work? Are we going to stay away from Mission Band and possibly keep others away, or are we

going to attend every meeting and bring our little friends with us? Let us see.



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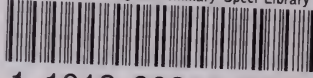
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